

THE
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VOL. LVII.

NOVEMBER, 1861.

No. 11.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Fifty-second Annual Meeting in the First Presbyterian Church at Cleveland, Ohio, commencing on Tuesday, October 1, at 4 o'clock, P. M., and closing Thursday evening, October 3.

CORPORATE MEMBERS PRESENT.

Maine.

George E. Adams, D. D.

New Hampshire.

Nathaniel Bouton, D. D.

Vermont.

Willard Child, D. D.

Lewis H. Delano, Esq.

Massachusetts.

Rufus Anderson, D. D.

Aaron Warner, D. D.

Ebenezer Alden, M. D.

Rev. Selah B. Treat.

Henry B. Hooker, D. D.

Hon. Linus Child.

Samuel M. Worcester, D. D.

Andrew W. Porter, Esq.

John Todd, D. D.

James M. Gordon, Esq.

William S. Southworth, Esq.

Rhode Island.

Thomas Shepard, D. D.

John Kingsbury, LL. D.

Connecticut.

Hon. Seth Terry.

Gen. William Williams.

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George Kellogg, Esq.

Elisha L. Cleveland, D. D.

John A. Davenport, Esq.

New York.

Charles Mills, Esq.

Samuel H. Cox, D. D., LL. D.

William Adams, D. D.

Calvin T. Hulburd, Esq.

Simeon Benjamin, Esq.

Walter S. Griffith, Esq.

George W. Wood, D. D.

Asa D. Smith, D. D.

Ray Palmer, D. D.

Philemon H. Fowler, D. D.

Jacob M. Schermerhorn, Esq.

William E. Dodge, Esq.

Jonathan B. Condit, D. D.

James W. McLane, D. D.

Simeon B. Chittenden, Esq.

New Jersey.

J. Marshal Paul, M. D.

Benjamin C. Taylor, D. D.

Jonathan F. Stearns, D. D.

Rev. Thornton A. Mills.

Lyndon A. Smith, M. D.

Pennsylvania.

William Jessup, LL. D.

Hon. William Strong.

Missouri.

Truman M. Post, D. D.

Ohio.

George E. Pierce, D. D.
 Samuel C. Aiken, D. D.
 D. Howe Allen, D. D.
 Douglass Putnam, Esq.
 Henry L. Hitchcock, D. D.
 M. La Rue P. Thompson, D. D.
 T. P. Handy, Esq.

Michigan.

Harvey D. Kitchell, D. D.
 Hon. Charles Noble.

Illinois.

Ansel D. Eddy, D. D.
 Robert W. Patterson, D. D.
 William H. Brown, Esq.
 Samuel C. Bartlett, D. D.

Iowa.

Rev. John C. Holbrook.

Wisconsin.

Rev. Enos J. Montague.

HONORARY MEMBERS PRESENT.*Maine.*

Rev. William Warren, Gorham.

New Hampshire.

Nathan K. Abbott, Concord.
 Joseph B. Walker, do.
 Rev. O. T. Lamphear, Exeter.

Massachusetts.

Abner Kingman, Boston.
 Rev. I. R. Worcester, Auburndale.
 John A. Albro, D. D., Cambridge.
 E. S. Skinner, Lee.
 Horace Smith, West Springfield.
 Rev. Cyrus Brewster, Haydenville.
 Abraham Haskell, Monson.
 C. A. Richardson, Chelsea.
 Rev. Leander Cobb, Marion.
 Rev. O. Myrick, Provincetown.
 Richard Borden, Fall River.
 Morton Eddy, do.
 Rev. Calvin Durfee, Williamstown.
 Rev. R. T. Searle, New Marlboro'.
 Rev. J. L. Jenkins, Lowell.
 Rev. J. W. Alvord, Newton Centre.

Connecticut.

Seth Seelye, Esq., Bethel.

Rev. Ira Pettibone, Winchester Centre.
 Rev. John Smith, Stamford.
 Rev. Hiram P. Arms, Norwich.
 J. N. Stickney, Rockville.
 Rev. James B. Pearson, Winsted.
 Rev. Frederick Marsh, Winchester.
 Rev. D. S. Brainerd, Lyme.
 Rev. Jeremiah Taylor, Middletown.

Rhode Island.

Rev. F. Horton, Barrington.

New York.

Rev. James P. Fisher, Batavia.
 Hon. John Fisher, do.
 Rev. D. H. Temple, Aurora.
 Rev. A. De Witt, Hoosick Falls.
 Anson H. Parmelee, Livonia.
 Timothy Stillman, D. D., Dunkirk.
 Rev. W. L. Hyde, do.
 Rev. P. G. Cook, Buffalo.
 Thomas Farnham, do.
 Rev. Gorham D. Abbott, LL. D., N. York.
 Rev. W. H. Bidwell, do.
 Rev. Charles H. Payson, do.
 Almon Merwin, do.
 Samuel Miller, Rochester.
 William Slocumb, do.
 Rev. Thomas B. Hudson, Union Springs.
 Rev. B. B. Gray, Seneca Castle.
 Rev. T. B. Jervis, Oriskany.
 Rev. M. H. Wilder, Howells.
 Rev. E. S. Wright, Fredonia.
 Hon. J. C. Hubbell, Chazy.
 Rev. H. E. Niles, Albion.
 Rev. P. Lockwood, Binghamton.
 Rev. S. H. Hall, Owego.
 Rev. Henry S. Redfield, Oswego.

Pennsylvania.

Rev. Jeremiah Miller, Philadelphia.
 Rev. John W. Dulles, do.
 Rev. John McLeod, do.
 Rev. T. Sydenham Ward, Carbondale.
 Rev. A. Porter, Girard.
 Henry Kendall, D. D., Pittsburgh.

Ohio.

Rev. H. A. Babcock, Wayne.
 J. S. Metcalf, Elyria.
 Rev. H. B. Eldred, Kinsman.
 Robert Page, Farmington.
 Rev. Mason Grosvenor, Hudson.
 Rev. P. A. Beane, do.
 Rev. E. Thompson, Croton.
 Rev. William Potter, Freedom.
 Rev. Levi B. Wilson, Youngstown.
 Rev. Edward W. Root, Springfield.
 Rev. Xenophon Betts, Vienna.

Rev. Thomas Adams, Hamden.
 Rev. William M. Cheever, Troy.
 Rev. James Shaw, Windham.
 Z. S. Bierce, do.
 Rev. Hiram Bingham, do.
 Rev. Alfred Newton, Norwalk.
 Jairus Kennon, do.
 Rev. Asa Brainerd, do.
 Rev. Thomas Lee, Brooklyn.
 Rev. S. G. Clark, do.
 Franklin Z. Clark, do.
 Rev. Jas. H. Newton, do.
 Rev. S. Bryant, Twinsburg.
 Rev. O. W. White, Strongsville.
 Rev. Hervey Lyon, do.
 Addison Kingsbury, D. D., Putnam.
 Rev. Augustus Cone, Ellsworth.
 Rev. Henry Shedd, Mt. Gilead.
 Rev. Caleb Burbank, Chatham.
 Rev. Benjamin Fenn, Nelson.
 Rev. J. H. Walter, Milan.
 Rev. D. A. Grosvenor, Medina.
 Rev. J. H. Prentice, Penfield.
 Israel W. Andrews, D. D., Marietta.
 Rev. William C. Clark, Warren.
 Rev. Clement E. Babb, Cincinnati.
 Rev. H. A. Tracy, do.
 George L. Weed, M. D. do.
 Rev. J. Everts Weed, Monroeville.
 Rev. Anson Smyth, Columbus.
 John S. Hall, do.
 Rev. Edw'd D. Morris, do.
 Rev. Collins Stone, do.
 George L. Weed, Jr. do.
 Rev. William H. Goodrich, Cleveland.
 W. De Witt, do.
 William Williams, do.
 Rev. V. D. Taylor, do.
 Rev. Theron H. Hawks, do.
 Samuel H. Mather, do.
 Rev. J. B. Bittinger, do.
 Otis Boise, M. D. do.
 Rev. D. A. Shepherd, do.
 P. Lawton, do.
 Rev. Andrew Sharpe, East Cleveland.
 Rev. John McCutchan, Ruggles.
 Isaac G. Sturtevant, do.
 Rev. Wm. F. Milliken, Mesopotamia.
 Rev. Henry Adams, Akron.
 W. H. Upson, do.
 Rev. J. L. Janes, Chester.
 Rev. T. S. Clarke, Cuyahoga Falls.
 Rev. D. E. Wells, New Philadelphia.
 Rev. Ansel R. Clark, Huntington.
 Rev. Edmund Garland, Johnstown.
 Rev. Isaac Winans, Mecca.
 Rev. R. H. Conklin, Ashtabula.
 Rev. M. W. Fairfield, Oberlin.
 W. W. Wright, do.
 R. W. B. McClellan, Fremont.

Rev. John C. Hart, Ravenna.
 Rev. H. Lawrence, Grafton.
 Rev. E. B. Chamberlain, Lindenville.
 Thomas Kinsman, Trumbull.
 Rev. J. S. Graves, Aurora.
 Rev. Robert Page, Farmington.
 T. S. Baldwin, Unionville.

Michigan.

Rev. Joseph A. Renney, Three Rivers.
 Rev. James Knox, Hillsdale.
 Rev. Geo. M. Tuthill, Pontiac.
 Rev. Thomas Wright, Fentonville.
 Rev. Maltby Gelston, Grass Lake.
 Rev. L. Smyth Hobart, Hudson.
 Rev. William A. McCorkle, Marshall.
 William C. Voorheis, Ann Arbor.
 Rev. George Duffield, D. D., Detroit.
 Rev. Edward Taylor, Kalamazoo.
 Rev. George Duffield, Jr., Adrian.

Indiana.

Rev. H. W. Ballantine, Terre Haute.

Illinois.

Rev. E. B. Turner, Morris.
 Samuel Bliss, Chicago.
 Henry E. Seelye, do.
 S. S. Bliss, do.
 Rev. Calvin Clark, do.
 Rev. G. S. F. Savage, do.

Wisconsin.

Rev. Anson Clark, Hartford.
 Rev. Isaac N. Cundall, Rosendale.
 Rev. John Gridley, Kenosha.

Minnesota.

Rev. Charles Seecombe, St. Anthony.

District of Columbia.

Rev. Franklin Noble, Washington.

Missionaries.

Rev. Daniel Lindley, Zulu Mission.
 Rev. David Rood, do.
 Rev. E. J. Pierce, Gaboon Mission.
 Rev. J. Perkins, Oroomiah, Persia.
 Rev. A. H. Wright, M. D., do.
 Rev. H. J. Van Lennep, Tocat, Turkey.
 Rev. I. F. Pettibone, Constantinople, do.
 Rev. Philander O. Powers, Antioch, Syria.
 Rev. D. W. Marsh, Mosul, Assyria.
 Rev. S. B. Munger, Mahratta Mission.
 Rev. N. L. Lord, M. D., Ceylon do.
 Rev. John E. Chandler, Madura Mission.
 Rev. N. H. Pierce, Seneca Mission.

Organization.

The President of the Board being absent from the country, and the Vice President, Judge Jessup, not having yet reached Cleveland, the Board was called to order by the Recording Secretary, and Judge Strong, of Pennsylvania, was appointed to preside until the arrival of Judge Jessup, who took the chair Wednesday morning. Dr. Shepard, of Rhode Island, led in prayer. The minutes of the last annual meeting were read.

A Committee of Arrangements was appointed, consisting of Dr. S. C. Aiken, Dr. G. W. Wood, Rev. W. H. Goodrich, Rev. J. B. Bittinger, Rev. J. C. White, Rev. J. A. Thome, Rev. T. H. Hawks, and Rev. W. H. Brewster.

John Kingsbury, Esq., Rev. H. A. Tracy, Rev. Mason Grosvenor, Rev. J. P. Fisher, and Henry E. Seelye, Esq., were appointed a Business Committee.

Rev. John McLeod, of Philadelphia, was chosen Assistant Recording Secretary.

Treasurer's Report.

The Treasurer's Report having been read, with the certificate of the Auditors, it was referred to a committee consisting of William H. Brown, Esq., Gen. Wm. Williams, T. P. Handy, Esq., L. H. Delano, Esq., Dr. Geo. L. Weed, and J. N. Stiekney, Esq. This committee subsequently presented the following report:

The committee to whom was referred the Treasurer's Report, have had the same under consideration, and from a comparison of the items of which it is composed with the Treasurer's books, and the certificate of the Auditors of the Board, are satisfied that it is correct, and the balance against the Board is truly stated at \$27,885.34. The permanent funds, now amounting to \$109,555.32, are invested mainly in bonds and mortgages, and bank stocks, deemed safe by financial gentlemen of Boston, called to the aid of the Treasurer. The expenditure of \$23,000 for the Missionary House and lot, in Pemberton Square, has been heretofore, and now is, credited to the Permanent Fund Account. It would, doubtless, simplify this account, to deduct this sum from it, and charge it to real estate, to which account it properly belongs.

The year just closed has been marked by the judgments as well as the mercies of God. In the midst of our supposed immunity from national commotions, we find, at the present time, our country shaken from one end to the other, by an unnatural and fratricidal war. We bow in humble submission to the will of our Heavenly Father, and acknowledge his justice and

righteousness, and our great guilt, as individuals and as a nation, in his sight. This is certainly neither the place nor the occasion to discuss the merits of this unhappy and unholy controversy, or the causes which induced it. For a time, it was feared that its effects in relation to the finances of the Board, would occasion such a necessary curtailment of its expenditures as to discourage its ardent friends at home, and require the abandonment of new-formed schools and churches in the foreign field. But God has been better to us than we had dared to hope. The supplications and prayers of his believing and trusting children have been heard and answered; and the gold and the silver, truly the Lord's, has been so freely contributed that, without any very material change in the purposes of the Board, the year upon which we have just entered finds us with a comparatively small debt.

The peculiar condition of our country at the present time, in no wise affects our obligations to the heathen world. The committee are aware of the numerous calls of benevolence, and the necessity of sustaining our churches and missions at home; nevertheless, the command to preach the gospel to every creature is still upon us, and we cannot, without great guilt, neglect it. It is addressed to all, the poor as well as the rich. The widow's mite, and the large contributions of wealth, are equal in the sight of God; and in the ordering of his providence, the one is often made to yield as rich results as the other. When every professing Christian shall feel this obligation and act upon it, we may confidently anticipate the coming of the day, when the Saviour's benign reign will be extended over the whole earth, bringing into subjection every creature and thing, to his absolute and universal sovereignty.

At a subsequent time, Mr. Treat, on behalf of the Prudential Committee, offered the following resolution:

Resolved, That the Vice President and — be a committee to review the expenditures and finances of the Board, and report at the next annual meeting.

The resolution was adopted, and the blank was filled with the names of Gov. Buckingham, Hon. Homer Bartlett, Dr. Bacon, Judge Strong, Frederick Starr, Esq., Dr. J. F. Stearns, and John Kingsbury, Esq.

Report of the Prudential Committee.

An abstract of the Annual Report of the Prudential Committee having been read by the Secretaries, as usual, the different portions of the Report were referred to the following committees:

On the Home Department: William E. Dodge, Esq., Hon. C. T. Hulburd, Rev. L.

Smith Hobart, Dr. Alfred Newton, Rev. C. E. Babb, Rev. O. Myrick.

On the African Missions: Dr. Shepard, Rev. Xenophon Betts, Charles Mills, Esq., Rev. C. Durfee, Rev. J. Miller, Rev. E. B. Turner.

On the Missions to Syria and Greece: Dr. Cox, Dr. Pierce, Hon. Seth Terry, Dr. Eddy, Jairus Kennon, Esq., Richard Borden, Esq.

On the Western Turkey Mission: Dr. William Adams, President Andrews, Rev. H. P. Arms, Rev. Edward Taylor, Rev. Cyrus Brewster, Rev. Joseph A. Ranney.

On the Eastern and Central Turkey Missions: Dr. Condit, Rev. T. S. Clarke, Rev. J. Taylor, S. K. Mather, Esq., E. S. Skinner, Esq., Rev. William A. McCorkle.

On the Mission to the Nestorians: Dr. Todd, Hon. Charles Noble, John A. Davenport, Esq., Rev. John Smith, Rev. W. H. Bidwell, Rev. D. A. Grosvenor.

On the Mahratta Missions: Dr. J. F. Stearns, Dr. Kendall, E. Alden, M. D., Rev. P. G. Cook, Rev. Thomas Wright, Rev. H. E. Niles.

On the Tamil Missions: Dr. Kitchell, Dr. H. B. Hooker, S. Benjamin, Esq., Rev. Gorham D. Abbott, LL.D., Rev. J. W. Dalles, E. G. Moore, Esq.

On the China Missions: Dr. Bouton, Dr. Taylor, Dr. Hitchcock, Rev. W. L. Hyde, Rev. E. W. Root, Rev. Joseph Knox.

On the Sandwich Islands and Micronesia Missions: Dr. George E. Adams, Rev. J. C. Holbrook, L. A. Smith, M. D., Dr. Stillman, Rev. George M. Tuthill, Rev. William M. Cheever.

On the Indian Missions: Dr. Duffield, Douglass Putnam, Esq., Rev. A. De Witt, Hon. J. C. Hubbell, Rev. James B. Pearson, Rev. E. S. Wright.

Reports of Committees.

These committees subsequently reported, recommending that the several portions of the Annual Report, which had been referred to them respectively, be accepted and published. The committee on the Home Department, recommended the adoption of the following resolution in respect to the "Turkish Missions Aid Society":

Resolved, That the Board would express their deep and grateful sense of the interest taken in an important department of their work, by the Turkish Missions Aid Society in Great Britain. While important aid has thus been afforded us, at a time of unusual solicitude, we are reminded afresh of that bond of brotherhood, which, in the great work of the world's salvation, binds

together, without respect to denominational or geographical distinctions, all the followers of the Lord Jesus Christ.

In respect to the proposed "reduction of home expenses," the committee recommended the adoption of these resolutions, viz.:

Resolved, 1. That we approve of the proposal of the Committee to discontinue the publication of the Journal of Missions at the close of the current year, believing that an arrangement can be made by which the same amount of missionary intelligence can reach a larger circle of readers through the daily and weekly newspapers.

Resolved, 2. That we deem it indispensable to the success of an enterprise which depends on voluntary contributions, and to which Providence is constantly giving such enlargement, that the young be trained up to understand it and to respond to its claims. We therefore heartily approve of the suggestion in the Report, that "the Committee will endeavor to communicate with Sabbath schools, from time to time." And we trust that they will avail themselves of whatever seems to them a judicious and practicable instrumentality for interesting the young in the wants of the heathen, and the work of Christian benevolence among them.

In respect to the "Memorial Volume," the committee also recommended the adoption of a resolution, viz.:

Resolved, That the publication of the Memorial Volume, as announced in the Report, is a judicious act on the part of the Prudential Committee. We think it eminently fitting that the first fifty years of the Board's existence should have its history thus set forth, and the reminiscences of its founders and early members embodied in this permanent form. From the nature of its contents, and from the fact that it has been written by one who has been so long connected with the Board, we cannot doubt that the book will be found worthy of its theme, and will be highly prized by all the friends of the Board and of the cause of missions.

The report of this committee was accepted and the resolutions adopted, after an animated presentation of facts, suggestions and appeals, by different members of the Board.

The committee to whom portions of the Report relating to the mission in Africa were referred, remark:

With the brethren and sisters composing the Gaboon mission, bearing the burden and heat of the day beneath an enfeebling climate, and among a superstitious and degraded people, we deeply sympathize. Though often greatly tried by disease

and death among themselves, (kindly preserved the last year,) and the stupidity and misery of the native heathen, they love their work, and are not left without evidence of some progress toward the redemption of this benighted portion of Africa, from its long night of superstition and wickedness. We are happy to learn that the French emigrant slave trade has ceased to molest them, and that they are scarcely reached by American ships engaged in the same nefarious traffic.

Your committee are happy in presenting the Zulu mission field as apparently more favored, and more encouraging to those who are toiling there. Reviving influences have cheered them during the past year, and valuable additions have been made to their churches. Already the work of Home Missions has been inaugurated, and one hundred and fifty dollars subscribed at a meeting held simultaneously with the Jubilee Meeting of the Board at Boston, for the support of a native pastor. "At no period," say the missionaries, "in the history of the mission, have our prospects been brighter than at the present time."

The committee on the Central and Eastern Turkey missions say:

The history of these missions, during the past year, is full of interest and promise. The accessions to some of the churches, as the fruit of the out-pouring of the Spirit, and the increased attendance on the preaching of the gospel at several stations, call for our gratitude to God. The committee only reiterate the sentiment contained in the Report, when they express the conviction, that the time has come, in some of these missionary fields, to bring the people to assume more responsibility in sustaining the work. Their prosperity is essentially dependent on it. They cannot afford to lean on foreign aid. Let our missionary brethren persevere in the work of training them to help themselves, as their duty and privilege.

The report from the committee on the Nestorian mission was as follows:

The committee to whom was referred the Report on the Nestorian Mission would report: That they have carefully, and with deep interest, examined the Report submitted to them, and have nothing to add to their recommendation of its acceptance and publication, and to the resolutions which have been passed by the Board, except that the Prudential Committee be requested to convey to the Nestorian mission the profound sense of gratitude which this Board feel, that Christ has honored this mission field, as they believe, in making it an example and a model for all newly gathered churches, in the matter of consecrating property to the Great Redeemer.

The committee on the Mahratta missions say:

That they have observed with eminent gratification, and would call the particular attention of the Board and the friends of missions, to the evidence of prosperity and progress in this mission; exhibited in the removal of obstacles, in the interest taken in the mission by intelligent foreign residents, in the building of chapels and other houses of worship, in the organization of churches, in the training of native young men for the pastoral office, and especially, in the large numbers added to the churches on profession of their faith, during the past year.

The committee on the Sandwich Islands and Micronesia missions remark:

The points of chief interest in that part of the Report of the Prudential Committee which relates to the Sandwich Islands are: The death of the lamented Dr. Armstrong, so long an eminently useful missionary of the Board, and of late occupying a highly important post as Minister of Public Instruction under the Government of the Islands; the revival, such as has not been enjoyed within the past twenty years, a revival by which fifteen hundred souls have already been gathered into the churches; the fact that more than \$21,000 have been contributed in cash, by the several churches, out of their deep poverty; the prosperity of the College at Oahu; the organization of a Presbytery on the Islands of Maui and Molokai, of an "Evangelical Association," embracing the churches and ministers on Hawaii, and more recently, as understood, an Association or a Presbytery on each of the two other large Islands.

The committee cannot refrain from expressing their full conviction of the importance of continuing and sustaining the Micronesia mission;—that it may furnish an accessible and appropriate sphere for the missionary labors of the Sandwich Islands Christians; that it may complete the variety of fields cultivated by us, and thus increase the number and interest of contributors; and that the thousands of children, who have been from the first so deeply interested in this particular mission, may still have the opportunity to contribute in its behalf. Let the banner of the cross be kept waving on those distant, lonely spots, that whoever may visit them, or sail by them, may see it.

Economy and Curtailments in Missions.

In behalf of the Prudential Committee, Dr. Anderson presented the following Special Report:

Experience has shown, that the conversion of the heathen world is to be accomplished mainly through the instrumental-

ity of converts from heathenism. The missionary's great business—as with the Apostles of old—is to plant churches in the more influential districts of the several countries, and to furnish them with pastors, the holy Scriptures, and whatever else is needful for their independent existence. And when these churches are able to stand without foreign aid, even though with no small risk of error and trouble, the missionary should withdraw to other centres, and to others still, until the illuminated districts are sufficiently multiplied. Looking at the enterprise from this stand-point, it seems undesirable that missionaries should wholly occupy a heathen country, or remain there till the whole country has been thoroughly Christianized; lest the native churches should not feel responsibility enough to ensure a vigorous, self-reliant, enterprising development. And in this we do not forget the command, to “preach the gospel to every creature;” for this is the only way of securing an effectual hold for gospel institutions in a heathen land, and of transmitting them to future ages.

In this view of the subject it is seen, that the ablest men are needed for missionaries, though not a large number for any one district; and that missionaries should be thorough in the vernacular languages; direct and spiritual in their preaching, aiming at speedy conversions, and the gathering of churches; not backward to confer the pastoral office upon their best converts; and incessant in efforts to develop their activities and energies;—“as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings.”

Such would seem to be the true ideal of missions among uncivilized nations; and such, more and more, is the form which missions under the care of this Board are taking. So that, were the great body of laborers, for instance, in Eastern Micronesia, to be natives of the Sandwich Islands, not more than four or five American missionaries would be needed there. And supposing the native ministry to be sufficiently put forward in India, then a force of eighteen or twenty missionaries would suffice as leaders in the spiritual conquest of the million of Hindoos in the Madras District; and half that number for the territory we are occupying in Ceylon.

Now that is *economical* in missions, which tends most directly to the great end of missions, namely, erecting, through the divine blessing, a self-sustained, self-governed Christian community; and in the economic constitution of missions there are numerous unsettled or but partially settled questions, which one way or another must greatly affect the expenditure. Among these are,—the proper num-

ber of missions to ensure to a Missionary Society an unfailing interest in the sympathies of a large community; also, the proper number of missionaries for a given field; their location and salaries; and the sanitary arrangements adapted to the several missions. Education for the native ministry is an economic point of the highest importance, because of its bearing on the expenditure. Opinions vary among missionaries, and among their directors, though less than formerly, as to how far the native ministry should be educated above the general average of intelligence; how far in the isolation of boarding-schools; with what changes in their habits of food and clothing; and to what extent in the English language and literature.

The Board is believed to have made no small advance in working these problems out in the direction of a wise economy. During more than a score of years, since the system of estimates and appropriations began, the missions and the Prudential Committee have been co-operating to this end,—the missions in their estimates, the Committee in their appropriations. The missions having grown somewhat faster than the practical benevolence of the churches, there has been special need of making economy an earnest study, and times of exigency have been our economic harvest-seasons. Our present civil war will doubtless prove eminently such a season. No destructive curtailments have been enjoined on the missions, and it is hoped they will not be; but the missions have all been urged to carry the matter of economy to the very limits of safety; and also to press the duty upon the native Christians of doing far more in the support of their schools, evangelists, and pastors.

Some persons have seemed to think, that it would be economical for the Board to reduce the number of its missions. Some would have it abandon the western coast of Africa; others advise it to retire from Micronesia. Some even propose, that we concentrate all our forces upon the Turkish empire; being apparently unconscious of the fact, that our present success in some parts of India falls very little short of that in Western Asia. Supposing us to withdraw from the Gaboon, what would be the consequences, should some of the devoted brethren there deem it their duty to remain? And what if not a few of our best patrons, friends of the African race, not satisfied with such a reason for abandoning those dark shores, should resolve to sustain them? Might not the Board thus lose more than it would gain? With regard to Micronesia, the Prudential Committee propose restricting that mission, for the present, to the groups nearest the Sandwich Islands, and to work it chiefly through native Hawaiians, and at a reduced cost. But even this will require

some thousands of dollars; and to save that amount, some have advised to abandon all effort to evangelize Micronesia. Such advice is given without due knowledge of facts. Such a mission from the Sandwich Islands is needful to bring the Hawaiian churches up to the standard of religious independence. So that abolishing the Micronesia mission might go far to paralyze the great and prosperous work of grace in those Islands of the sea, and to oblige us to continue our expenditure there, with but little abatement, for an indefinite period.

And what, it may be asked, would be the effect upon our churches in these States, of abandoning mission after mission, field after field, simply to reduce expenses, till the sum-total is down to what a timid piety would regard as within the easy convenience of the churches? Is the present pressure of the heathen world upon our piety, to be regarded as a calamity? Would our spiritual prospects be improved, would the people of God be rendered happier and better, by making it less? Who, that knows any thing of moral forces, is not aware how much easier, how much better it is, for our churches to sustain an extended, varied system of missions, rich in facts and powerful in interest, than one that is contracted, poor in details, and with no strength of appeal? The churches greatly need a system of missions that is large, weighty, and costly enough to create in every one a feeling of the necessity for prayer, effort, courage, and the highest exercise of faith. Such missions, wisely administered through God's blessing, will be sustained, and greatly to the joy and advantage of the churches.

If then we should ever be led to resolve on extensive curtailments in missionary expenditure, those curtailments must be chiefly within the missions themselves. And since our reductions, made on the simple basis of economy, have already been carried to the extent of our present experience, what we do in this way must be effected by means of destructive inroads upon the very substance and heart of the enterprise. The matter has been carefully considered, and every probable allowance made for what native Christians may be expected to do, and for every saving that deserves the name of economy; and we believe, that the appropriations to the missions beyond sea cannot be reduced twenty thousand dollars, without the reductions becoming positively destructive. They will be so to the vital interests of Christ's kingdom, which he is building up, through our agency, beyond the boundaries of Christendom. It is not the missionaries, nor the missions, which constitute that kingdom, so much as the spiritual results of the missions;—the recent converts, as yet mere babes in religion;

the feeble churches, not strong enough to stand alone; the native pastors and preachers, still obliged to look to foreign churches for their means of living; and the institutions for family and ministerial culture, in great measure dependent on our aid. Such is the incipient kingdom of our Lord and Saviour Jesus Christ, as it exists in most parts of the heathen world. A destructive reduction in the missions is a destructive reduction in Christ's kingdom. Every dollar withdrawn, beyond the proper demands of economy, is a wound inflicted upon that kingdom in those regions; and all the more injurious, because, as yet, all there is in the incipient stage. Where all is faint and feeble, where every disciple is ignorant and timid, the disbanding even of a school, the dismissal of a teacher, may be enough to awaken a general apprehension; the withdrawal of support from a single native pastor, may be enough to agitate and dishearten a whole community. Where shall the dismissed teacher or preacher go, when abandoned by his mission? What shall he do? How shall he live? And who will take care of those little flocks in the wilderness? Then the inquiry arises among the native Christians, What is the matter? Why these failures? Their faith in the stability of the enterprise is shaken. Moreover, the heathen hear of it,—Sabbatists, and Tobiah, and Geshem, and all the rest of their enemies, and they make them afraid; "saying, Their hands shall be weakened from the work, that it be not done." This loss of confidence, and faith, and courage, these panics created among native disciples, are the worst effects of these backward movements, these retreats and panics—for such they are—of the churches at home. When we favor such curtailments in distant missions, let us realize the nature of the calamity. They are a violence upon the kingdom, upon the church, upon the body, of our Lord and Saviour.

Enough of pecuniary pressure upon the missions, and only enough, to develop their powers of economy, is healthful and well. Beyond this, it is like what has been lately seen in some parts of our distracted country,—the burning of bridges, armories, and locomotives. Better that this be done over our whole country, than that our churches, and we as members of them, should thus carry destruction into any part of the kingdom of our blessed Lord. Should we allow this to be done in order to have more means for saving our nation, (as some advise,) we do it in forgetfulness that our Lord requires his people to seek *first* the kingdom of God, as the condition of receiving and retaining their temporal blessings.

This paper was referred to a committee

consisting of Hon. William Strong, William E. Dodge, Esq., John Kingsbury, Esq., S. B. Chittenden, Esq., and the Rev. Drs. J. W. McLane, Addison Kingsbury, and Ray Palmer, by whom the following report was subsequently presented:

The committee to whom was referred the Special Report from the Prudential Committee, relating to "Economy and Curtailments in Missions," respectfully submit the following:

They have given to the subject committed to them a careful consideration, and they cordially concur in the opinions which the Report expresses. In their judgment, it is a judicious and comprehensive exhibit of the objects to be aimed at in the prosecution of the missionary work, and of the economical principles upon which it should be conducted. While, on the one hand, it is due to the Christian community which sustains the Board, that there shall be no waste of the funds contributed, and that with those funds, under God, the largest possible results shall be secured, it is equally true that the work must go onward, and that it is both unsafe and expensive to retreat. The Board cannot afford to abandon, or even endanger, any of the agencies which they have been enabled to set in motion; agencies approved by the experience of the past, and which our divine Lord has so abundantly owned and blessed. In the conduct of missions, as in other enterprises of life, extreme curtailment is not, of course, prudent management. "There is that withholdeth more than is meet, and it tendeth to poverty." Your committee cannot regard as true economy such a retrenchment of expenditure as would imperil the safety of any of our missions, or hazard the loss of their efficiency. It is cheaper to retain than to re-acquire. Nor is there anything in the experience of the past, or in the exigencies of the present, or even in the faith of the churches, weak though it be, that should cause the Prudential Committee to faint, or induce them to go backward. The rich blessing bestowed upon nearly all the missions during the past year is rather a Heavenly voice calling upon the Board to "hold fast" that which it has, and urging to onward progress.

Your committee therefore recommend that the Special Report committed to them be adopted, in connection with the following resolutions:

1. *Resolved*, That the exigencies arising from the civil war now afflicting our country, are such as to justify the Prudential Committee in calling upon the several missions to economize expenditure so far as is safe; but that, in the opinion of the Board, there is no sufficient reason for

such curtailment as may endanger healthy and vigorous action.

2. *Resolved*, That in the present aspects of the cause, the Board would deprecate such curtailments in the missions as are characterized *destructive* in the Special Report on Economy and Curtailments, submitted by the Prudential Committee for consideration.

This report was accepted, and the resolutions were adopted by the Board.

Resolutions Respecting the National Crisis.

Mr. Kingsbury, in behalf of the Business Committee, presented the following statement and resolutions:

A Preamble and Resolutions suggesting some action of this Board in respect to our national crisis having been placed in the hands of the Business Committee, they respectfully beg leave to present in their stead the following resolutions:

Resolved, 1. That we deeply sympathize with our National Government in its struggle with a rebellion which threatens its very existence, and imperils the success of this missionary Board; and we fervently implore the God of nations, so to overrule the conflict, that the rebellion may be crushed; slavery, its prime cause, removed; and that peace, prosperity and righteousness may be permanently established throughout our whole land.

Resolved, 2. That we not only thus pray for deliverance from our present national distress, but also that the nation, having been purified in the furnace of affliction, and made meet for the Master's service, shall hereafter render the same devotedness to the cause of Christ and Christian missions, which is now put forth for the preservation of our beloved country.

The resolutions were adopted.

Letter from the President.

The following letter was read from the President of the Board, addressed to the senior Secretary.

Paris, Sept. 12, 1861.

MY DEAR SIR,—As my return from Europe will be delayed till after the approaching meeting of the American Board, I wish to express to you, and through you to the Board, my great regret at not being able to be with them in an hour of darkness and trial, so different from anything that could have been anticipated at the Jubilee meeting.

It is not merely the political theories and institutions of our country that are now, as never before, on trial before the world, but also its *Christianity*. How much is there of sympathy with Christ in what he has done, and is doing, for the redemption of the world? Conspicuous among the indications and tests of this

will be the action of the churches in regard to their foreign missions. Have they reached, have they approximated, a point where they can be justified, either in abandoning any hopeful field, or in asking foreign aid? I trust not. Doubtless great sacrifices are required, because all that we thought permanent and held dear, in our civil institutions, is in peril; but while we make those sacrifices, shall we not be led to esteem only the more highly the privileges of a citizenship under a government that is perfect, and to estimate more fully the duty of doing what we may for the establishment, over the whole earth, of "a kingdom which cannot be moved?"

Praying that He whose guidance of the Board, and interpositions, in its behalf, have heretofore been so signal, may be graciously present in the coming meeting,

I remain faithfully yours,

MARK HOPKINS.

Letters were received from Dr. William Allen, O. E. Wood, Esq., and Rev. David L. Ogden, corporate members of the Board, expressing their regret in being prevented from attending the meeting.

New Members and Officers.

Rev. T. A. Mills, Dr. E. L. Cleaveland, Hon. Linus Child, Dr. D. H. Allen, Dr. Fowler, and Prof. Bartlett, were appointed a committee on new members and officers. They reported that, "in view of the large accession of corporate members made at the last meeting of the Board, the committee deem it inexpedient to make any nomination of new members at this time." For officers they recommended the following persons, who were accordingly elected for the ensuing year.

MARK HOPKINS, D. D., LL. D., *President.*

HON. WILLIAM JESSUP, LL. D., *Vice President.*

CHARLES STODDARD, Esq.,

JOHN TAPPAN, Esq.,

NEHEMIAH ADAMS, D. D.,

AUGUSTUS C. THOMPSON, D. D.,

HON. WILLIAM T. EUSTIS,

HON. JOHN AIKEN,

HENRY HILL, Esq.,

ASA D. SMITH, D. D.,

WALTER S. GRIFFITH, Esq.,

ALPHEUS HARDY, Esq.,

HON. LINUS CHILD,

WILLIAM S. SOUTHWORTH, Esq.,

Prudential Committee.

RUFUS ANDERSON, D. D.,

Rev. SELAH B. TREAT,

Corresponding Secretaries.

GEORGE W. WOOD, D. D., *Corresponding*

Secretary resident in New York.

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*

MOSES L. HALE, Esq.,

HON. SAMUEL H. WALLEY, } *Auditors.*

The committee also recommended the following resolution, which was adopted:

Resolved, That the Prudential Committee be authorized to employ one additional person to aid the executive officers of the Board, whose position, salary and duties, shall be fixed by the said Committee.

Place and Preacher for Next Meeting.

On Place and Preacher for the next meeting a committee was appointed, consisting of Dr. Child, Rev. M. Gelston, Rev. Ira Pettibone, Horace Smith, Esq., Rev. H. B. Eldred, and Rev. D. H. Temple. They recommended Springfield, Mass., as the place for the meeting, and that Professor Henry Smith, D. D., of Lane Seminary, be the preacher, and Professor W. G. T. Shedd, D. D., of Andover Seminary, his substitute. The recommendations were adopted.

Resolutions.

The following resolutions occupied the attention of the Board during a considerable portion of the sessions of Wednesday morning and afternoon, earnest addresses being made in connection with them, by many members and missionaries, after which they were adopted with, apparently, entire and most cordial unanimity.

Resolved, 1. That we humbly and thankfully recognize the goodness of God, during a year of unexampled trial for our country, in that he has inclined so many pastors to urge upon their people, with increased earnestness, the claims of the heathen, and has also inclined so many congregations, for the honor of his Son, to transcend their former liberality; so that, instead of being called to lament an embarrassing indebtedness, we are permitted to rejoice in an unexpected and most grateful deliverance.

Resolved, 2. That we regard it as a sign of promise and hope, that so many of our mission churches, "to their power, yea, and beyond their power," are "fellow-workers unto the kingdom of God;" and we would speak with the liveliest gratitude of the "grace of God bestowed" upon the Nestorian Christians, so that "in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

Resolved, 3. That we discover no valid reason for discouragement in the present condition of our country, being fully persuaded, from the ability which the churches still possess, viewed in connection with the free and generous spirit with which all classes are responding to the appeals of patriotism, that we may hope for a cheerful acknowledgment of the claims of Him

who is the Prince of the Kings of the earth, and whose dominion embraces, sustains, and controls all others.

Resolved, 4. That in order to this, our churches need to be more deeply impressed with the magnitude and sacredness of the enterprise, and the exceeding desirableness of a thorough and efficient organization, inasmuch as, without the former the best machinery, and without the latter the best intentions, will fail of their legitimate results.

Resolved, 5. That the pastors, co-operating with the Board, be earnestly requested to present to their congregations, on all proper occasions, the claims of the missionary work; (1) because of its unspeakable importance to the heathen, for the life that now is, and for that which is to come; (2) because of its inestimable value to our churches, in preserving their doctrinal soundness, in developing their benevolence, in giving them strength for home duties and home conflicts, in heightening their estimate of the unsearchable riches of Christ, in elevating their conception of that kingdom which must stand forever; (3) because of the honor and the love which it secures for our Emmanuel, at the same time that it enables him to see of the travail of his soul and be satisfied.

Resolved, 6. That the pastors be also requested to introduce the best system (if not already done) for collecting the offerings of their people, which their circumstances allow, making it their special endeavor to carry the claims of a perishing world, and of Him who died for it, at least once a year, to every man, woman and child in their congregations.

Resolved, 7. That the importance of fervent prayer be urged upon all the friends of the Board, in order that the God of missions may bestow a more abundant blessing upon his servants abroad, and incline his people to devise liberal things at home; and to this end the monthly concert is warmly commended to the affections and support of all our churches.

Resolutions of thanks were also adopted as follows:

Resolved, That the thanks of the Board be given to the Rev. Dr. Storrs, of Brooklyn, N. Y., for his sermon on Tuesday evening, and that he be requested to furnish a copy for publication.

Resolved, That the thanks of the Board be given to the Committee of Arrangements, for their services in providing for this meeting, and to the families and individuals of this city and vicinity, for their Christian hospitality and kindness, in entertaining the members and friends of the Board, who have been in attendance.

Resolved, That the thanks of the Board

be given to the Directors of the several Railroad, Steamboat, and Omnibus Companies, who have reduced the fares of those who have attended this meeting.

Resolved, That the thanks of the Board be given to the 1st, 2d, and Euclid-street Presbyterian, and the Plymouth and West Side Congregational churches, for the use of their several houses of worship.

A communication having been received from the Librarian of the Cleveland Library Association, extending to the members of the Board the privileges of the reading-room during their stay in the city, it was

Voted, That the thanks of the Board be given to the Association.

Devotional Services.

Each session of this meeting of the Board was opened with prayer, the assembly being led, successively, by Dr. Shepard, Rev. Mr. Shaw, of Ohio, Dr. Cox, Rev. Messrs. Betts, of Ohio, Ward, of Pennsylvania, and Prof. Bartlett, of Chicago. Prayer was offered on other occasions, also, in connection with the business meetings, and the congregation frequently joined in songs of praise. Prayer meetings, fully attended and of great interest, were held Wednesday and Thursday mornings, in the Second Presbyterian Church, at a quarter past eight o'clock, the business meetings commencing at half-past nine.

On Tuesday evening the annual sermon was delivered by Dr. Storrs, of Brooklyn, N. Y., from 1 Cor. i. 28: "Yea, and things which are not, to bring to nought things that are." The devotional services of the evening were conducted by Rev. T. A. Mills, Dr. Cox, and Dr. E. L. Cleveland. On Wednesday evening, meetings were held in three churches in the city, which were addressed by returned missionaries and others.

The Lord's supper was administered Thursday, P. M., in the Second Presbyterian and the Plymouth churches, to a large number of communicants. The services were conducted, at the Second Presbyterian Church, by Drs. Bouton, Thompson of Ohio, Condit of Auburn Seminary, Kitchel, and Patterson; and at the Plymouth Church, by Prof. Allen, Rev. T. A. Mills, and Drs. Child, E. L. Cleveland, and Ray Palmer.

Railroad arrangements being such as to make it desirable that most of those who were in attendance on the meeting should leave Friday morning, the customary closing services were held on Thursday evening. Mr. Lindley, of the Zulu mission, spoke in a very feeling and impressive manner in behalf of

the missionaries; Judge Jessup, in behalf of the Board and the friends from abroad who were present, expressed grateful acknowledgments to the people of Cleveland, not for their kind and liberal hospitality alone, but especially for their Christian sympathy and their prayers; and Dr. Aiken, chairman of the committee of arrangements, made an appropriate response in behalf of that committee and the people of the city. The congregation united in singing, first, the last two verses of the Missionary Hymn:

Shall we, whose souls are lighted;

And then the last three verses of the usual parting hymn, commencing with the words,

When we asunder part,
It gives us inward pain.

The benediction was pronounced by the venerable "Father" Keep, of Ohio, who had previously, during the evening, made some very appropriate and affecting remarks.

Adjournment.

The Board adjourned to meet at Springfield, Mass., on the first Tuesday of October, 1862, at four o'clock, P. M.

This was by no means one of the largest, but it was generally felt at the close, it is believed, to have been one of the *best* meetings of the Board. Sixty Corporate members, under the circumstances a remarkably large number—nearly two-thirds as many as attended the Jubilee meeting in Boston—and something more than one hundred and sixty Honorary members, were present; much the greater portion of the latter being from Ohio and other Western States. The whole number of strangers in the city, in attendance on the meeting, was said to be from eight hun-

dred to a thousand. At every session, with the exception of the first, on Tuesday afternoon, the assembly was as large as could be conveniently accommodated in the audience room of the church, and several meetings were much crowded. The religious tone of the occasion was excellent. No marked difference of opinion; no unpleasant discussion; nothing to jar upon the feelings, or to mar the enjoyment of harmonious Christian fellowship in hallowed purposes, for a great work, occurred. A feeling of relief in view of the unexpectedly favorable condition of the treasury, and a subdued but deeply grateful sense of the goodness of God towards the Board and its work thus far, during a period of such unprecedented trials in our country, seemed to call forth, not a spirit of vain-glorious confidence, but of trustful reliance upon Him who is Head over *all* things to the church, and a purpose, prudently but hopefully, to go forward, not only making, personally, more liberal and prayerful efforts to support this work, but doing more to enlist in its behalf, the sympathies and efforts of all the church, and all the rising generation. Much was said of the importance of a more perfect organization of the churches with reference to their benevolent contributions,—of some *system* which should reach all, old and young, and secure regularly, not the large donations of the more wealthy only, but the smaller contributions of those whose means may be small, but whose sympathies and prayers and gifts, *large* in the Master's esteem, are so much needed. The influence of the meeting cannot but be happy, and the prospects before the Board and its missions seem far brighter than they did a short time since. Let the church be encouraged to more earnest and trustful effort, and her Redeemer and Lord will surely give her the victory.

INTELLIGENCE FROM THE MISSIONS.

Micronesia Mission.

APAIANG.

LETTER FROM MR. BINGHAM, APRIL 5, 1861.

AVAILING himself of an opportunity to send by way of Sydney, Mr. Bingham wrote somewhat briefly, but giving, as will be seen, intelligence of a pleasing character. He first reports visits to other islands, in his boat, that he might preach Christ, and then his work and encouragements on Apaiang.

Visit to Tarawa and Maiana.

You were doubtless long ago advised of the departure of the Morning Star from this island, on the 12th of September last. We have had no opportunity to write you since then. Let me now give some account of our missionary labors for the past few months. I was busily occupied from the departure of the Morning Star until the 9th of October, in preparing the Star of Peace (a large surf

boat, recently arrived from Boston) for performing missionary tours to Tarawa, Maiana and Marakei. Provided with a chronometer, (kindly loaned by Capt. Randall,) quadrant, Bowditch's Navigator, chart, compass, food and water sufficient for five persons one month, I left my home October 10th, accompanied by Mrs. Bingham, Kanoa, and three natives. We reached Tapiang, the station of our brethren Mahoe and Kaina, on Tarawa, about sundown of the following day, having spent the night at the southern extremity of our island. With them we left Mrs. Bingham, and joined by a native of Mariana we set out for that island about noon of the 12th. We crossed the great lagoon, anchored outside for the night, and reached Maiana after dark the next day; where we were kindly entertained by Mr. Fisher, a foreigner resident upon the island as a coconut-oil trader. During the four succeeding days we preached in all the villages of the island, to over 2,000 heathen, who doubtless then heard for the first time, the news of salvation through Christ. The old king cordially welcomed us and wished us to take up our residence among his people; and we were informed that he had already selected a site for the residence of missionaries. The people we found much given to drunkenness, but many were willing and even eager to hear, especially among the elderly men. The interview with Terabangaki, the famous priest of Tabuariki, the principal deity of the Kingsmill Island, was a pleasant, and I trust a profitable one. Many of the people of Apaiang had urged us to desist from our purpose to visit Maiana, lest this priest should miraculously occasion our destruction.

We sailed again for Tarawa, October 18, and reached Tapiang on the 19th, having been mercifully favored by a kind Providence when we seemed in imminent danger of being carried adrift by a strong westerly current. Having assisted our brethren at Tarawa on the

Sabbath, we returned to our homes the next day, October 22.

Visit to Marakei.

On the 14th of November I set out with Kanoa and three natives, for Marakei, which we reached at sundown, having experienced on the passage two very severe squalls. The latter of the two blew over several houses in Marakei. We landed through a heavy surf and were kindly received by the people. The next day we called upon the king, who seemed glad to see us, and urged us to remain upon the island. In four days we had preached in all the villages of this small but lovely island, to over 1,000 people. Here, as at Maiana, drunkenness prevailed, but many were found ready to listen to the story of the cross, upon whose ears the name of Jesus then first sounded. On the 19th, we were ready to return, but the absence of our crew prevented. Heavy westerly gales set in, and we were wind-bound until Saturday the 24th, when we put to sea, barely escaping destruction in the surf, through which, however, we were mercifully conducted by our heavenly Father. The wind hauled ahead, we were much delayed, and did not reach our homes until half past two o'clock at night, when we were welcomed by those who had naturally felt some concern for us during our protracted absence.

Work on Apaiang—Progress.

During the winter months I gave myself to the work of translating. The revision of Matthew was completed, and the translation of John finished on the 28th of February. During a portion of March I labored still further to perfect the Gospel of Matthew, and to add to our limited number of hymns. My brother Kanoa has, in the mean time, made one complete tour of our island, and nearly finished the second. Our school has not flourished, but we are gratified in witnessing the efforts which several adults have been making to acquire the

art of reading, since the beginning of the new year. They have had much assistance from the children who have been previously taught, and who are still receiving instruction. Among the successful ones are the king and his wife. Many are beginning to clothe themselves, and some forty are quite regular in their attendance at the Sabbath service in the chapel.

Hopeful Converts—Religious Interest.

You will rejoice to learn that we believe the Holy Spirit is with us. It was my privilege to baptize two converts from heathenism on Easter-day. We have strong hope that they are indeed lambs of the flock. One is a middle-aged man, Tenakao, who has hardly ever, if ever, failed to be present at the Sabbath service, for upwards of two years. On new year's morning he called to tell me of his intention to try to serve God, and that intention I believe he has been enabled, by divine grace, to carry out, in a spirit of much humility. The other is a young lad, about fifteen years of age, who has been a member of my family for more than ten months, and who, from his *extraordinary intelligence*, as compared with his countrymen, proves my main assistant in the work of translation. For him we have entertained much hope since last November. For many weeks past, both these converts have gone out regularly on the Sabbath, to some neighboring village, to teach and exhort; while Kanoa and myself, accompanied by Mrs. B., have gone in the opposite direction. I have very strong hope that this young lad will make a most effective preacher of the gospel to the benighted heathen of the Kingsmill Group.

On the 21st of March the missionaries of Apaiang, with their families, visited our fellow-laborers on Tarawa, and returned on the 27th accompanied by Mr. Mahoe and family, whom we invited to be present upon the occasion of the baptism of the *first converts*. They returned day before yesterday, in the Star of

Peace. We look for Kanoa, who went in exchange, to-day. At present we are not a little cheered in our work. The king and his wife give us much hope; he has put aside his other three wives. Our weekly and Sabbath prayer meetings are well attended. The king offered prayer at our last monthly concert, and one native contributed the first shell of coconut oil for the missionary cause. I have reason to believe him a Christian, and his wife is also hopeful. Others are interested, and inquiring the way of life; among them some women. Pray for us, that such a blessing may be poured out upon us as shall result in glory to God and his Son, and in joy to the church of Christ in our fatherland.

Zulu Mission.—South Africa.

STATION REPORTS.

SOME notice of the annual meeting of the Zulu mission, and portions of the general letter, appeared in the Herald for October. A few of the station reports have now been received, from which somewhat extended extracts will be given here.

Umvoti.

Mr. Aldin Grout, of this station, reports:

Though compassed about with many infirmities during the year, so that I have been able to do but a small portion of what seemed important to be done, I have really accomplished more than in any previous year of my life, and the apparent progress of our work has also been proportionally great.

My Sabbath congregation has averaged about 250, the same persons being very regularly present; yet on many Sabbaths we have had so many others that we were obliged to seat them on the floor. A decided increase has been visible during the last half of the year. I have received six individuals to the church from among the heathen; but have felt obliged to dismiss four, and one has died. The present number is 57. Our Sabbath school numbers 150, and the members of it have manifested a

commendable interest in the study of the Scriptures, as well as progress in scriptural knowledge.

Religious Interest.

A very pleasing religious interest has existed among us during the last five or six months. I can hardly say when the interest commenced. Some nine months ago, our people very cheerfully took up a collection of £9, to assist in liquidating a debt which our society had incurred. As they did this at once, spontaneously, and without any previous notice that a collection was to be called for, I thought it indicated improvement, as they had never taken up so large a collection at any one time before. But it was the first of January when we witnessed an outburst of religious emotion, at the time of the World's Daily Prayer Meeting. The interest was not at all confined to members of the church. Many others came into the prayer meetings, and seemed to come as a matter of course, and as if they felt the same interest that the church members did. There was decided, deep feeling, and this feeling continued after the close of the meetings. In February, we gladly responded to a call from Amanzimtote and Ifumi, to observe another week of prayer. By this time there was a speaking-out of feeling, and the number of those who seemed anxious for particular, personal instruction as to their duty, was too great for me to see them separately, at their homes. I therefore appointed a meeting expressly for that purpose, when twenty-six were present. Others, who came into subsequent meetings of the kind, increased the number to more than forty, most of whom appear well up to the present time.

Civilization.

When we hear of such an increase of religious interest among a heathen people, we naturally expect a corresponding progress in civilization. Accordingly I have to say, that there has never been

anything like so rapid change in this respect in any previous year, as in the one now closing. Every man now desires to own a plot of ground; there is a rush for wagons, oxen and ploughs; many are laying plans for upright houses; and as to garments, if the improvement continues, we shall soon see our entire Sabbath congregation respectably clad.

Among the fourteen or fifteen wagons owned by the people, four are new, having been procured within the last year. They have also quite a number of carts; as near as I can learn, more than two hundred inoculated oxen, trained to the yoke, and a good supply of ploughs, perhaps thirty. About one hundred and forty men on the reservation have had plots of ground set off for them, and indeed, nearly all the land on the reservation has now been surveyed. Some thirty-seven of the people have upright houses.

Chapel—School.

I have previously alluded to the fact that our chapel, sixty feet by thirty-two, has become too small for us. This is the second chapel that we have built and outgrown. Because unable to buy good materials, and hire labor, we erected them with our own hands, and of course they were temporary. Our present one, though of burned bricks, is reminding us, by cracks in the walls and the giving way of roof timbers, that we ought not to depend on it as a place of worship, and we have already made a beginning at planning, and collecting money and materials for a new and more commodious house. The people now propose to procure good materials and employ workmen, hoping that it will not be necessary again, in their day, to build a house for worship.

Last, though not least, is our day school. It is taught by a native, employed and paid wholly by the people, at an expense to them of £3 per month. The scholars, numbering between thirty and forty, are, I think, as forward as

white children of their age usually are in civilized countries; and when let loose from school, are as noisy, playful, and happy as any children.

Ifumi.

The Church—Trials.

Mr. Ireland, of Ifumi, after mentioning some very trying, as well as some more pleasing events, incorporates in his report an account of a meeting of the native Christians at his station, and of the action of their Home Missionary Society, which will be read with great interest. He writes:

The history of our station, during the year now closing, has been marked with events both pleasing and painful. We have had many things to encourage us, and to lead us to feel that the good work, on the whole, was steadily advancing; but there have been also many things which have pained us beyond expression, and which constitute by far the darkest chapter in the history of our missionary trials and discouragements. You are aware that our new chapel was dedicated under favorable auspices, on the 26th of July last. From that time till the meeting at Amanzimtote, in October, in commemoration of the Jubilee meeting of the Board, nothing of moment occurred to disturb the quiet current of events. Moreover, that meeting was a time of special interest, and we still have reason to believe that it has been the means of lasting blessings to each of these stations, for we believe it was the means of bringing to light some dreadful facts in reference to the immorality of some of the prominent members of our station.

We had been at home only about three weeks when these sad discoveries were made. Without entering into particulars, I will only add that this affair resulted in the suspension of five of our church members. Three of these, however, I am happy to say, have manifested deep penitence, and their subsequent walk has given us much reason to hope that they have truly repented. Still I think it may be best not to be in haste

in re-admitting them to church-fellowship. There are also four other members of our church, concerning whom no formal church action has been taken, but whose walk has not been either orderly or consistent, and whom I do not regard as in good standing. The number of new members admitted during the year has been seven, several of whom had been candidates for a long time. Within the year, seven infants and young children have received baptism, making in all 39. Another Christian marriage has taken place, making a total of 20.

Schools—Congregations.

The children's day-school has been taught during the greater part of the year by a female member of our church, the same as in the year previous. I have not yet got my people to the point of supporting the children's school, partly because they have given for other benevolent objects—I had almost said beyond their ability—but chiefly, I think, because we have not been able to procure a teacher who is much in advance of some of the scholars. I have had a class of bright little boys in arithmetic, and Mrs. Ireland, when her health would permit, has taught the same class in English and geography. She has also taught a number of adults, both male and female, in reading Zulu.

For some time after getting into the new chapel, our congregations were considerably larger than they had previously been, but I find that on the whole, the average is slightly above that of the past year.

The week of prayer, in January, was observed with evident indications of the Spirit's presence. Prayer-meetings were held twice a day during the week, and the attendance was very good. The 23d of January was also observed here, and at some of the other stations, as a day of humiliation and prayer; confession was made by several of the delinquent members in public, and from the beginning of the following week, daily

morning and evening prayer-meetings were held in the chapel, at which nearly every man at the station, as well as a majority of the women, were generally present. These meetings continued until the first of April, and during all this time the attendance was good.

Since the last report, one year ago, our people have paid the following sums for benevolent objects: towards liquidating the debt on the chapel, £14 10s.; Jubilee thank-offering, (already reported,) £19; for home missions, £11 1s. 3d.; making a total amount during the year of £44 11s. 3d.

Commemorative Anniversary—Home Missions.

June 26. During the past week, the annual meeting of the Christian natives belonging to our mission has been held at this station. You are probably aware that this anniversary was originally started to commemorate the occasion of the landing of the first missionaries of the American Board in this field. And it is held in turn at the various stations of our mission, where there are a sufficient number of Christian families to entertain those who may come from the other stations. The number present from abroad, of station natives, on this occasion was about one hundred and fifty, and the hospitality of our little community was taxed to the utmost. The meetings commenced on Thursday evening. At sunrise on Friday morning the natives had a meeting by themselves, and at eleven o'clock I preached a missionary sermon, from the words, "Freely ye have received, freely give." There was a congregation of more than two hundred. In the afternoon, the anniversary of the Native Home Missionary Society was held, when a large number were present, and several addresses were made. Among the speakers was *Umbiana*, the missionary candidate referred to in my last letter, who is shortly to commence his missionary labors in a remote part of the field, between Mapu-

mulo and Esidumbini stations. It was thought better to have the contributions collected by a man appointed from each station, and paid in to me, rather than to have a collection taken up after this meeting. Accordingly, on the following morning these local treasurers came to me, each bringing the amount he had collected, which was as follows:—From the Umvoti station, £8 10s. 9d.; from the Inanda station, £8 10s.; from the Amanzimtote station, £4 10s. 9d.; and from the Ifumi station, £9 15s. 3d. I have also received £1 6s. from our people for the same object, making in all from Ifumi, £11 1s. 3d., or a total amount of £32 12s. 9d. It is due to the people from Amanzimtote to remark, that as the meeting was a week earlier than they had expected, they were not quite ready to make their contributions. They had pledged themselves, at the October meeting, for more than £17, and they say the balance shall soon be paid in. The Ifumi people are also pledged for about £3 12s. more, and the Umvoti people for some £4 or £5 more. This will make an aggregate of more than £50 for the past year, or more than enough to support two native preachers, at £2 per month each. Here we have something more than mere promises, and I hope that before another meeting of our mission, another suitable man will offer himself for the work. It is understood that the funds thus raised will be expended under the direction of the mission, and that the final choice of the men to be employed, and the amount of compensation they shall receive, will be decided by the mission. I trust that this small beginning is but the earnest of a good time coming—a time when these once degraded Zulus will be able and willing to support a large, faithful and useful band of native laborers, among their benighted fellow-countrymen.

On Saturday, besides other meetings, which the people had by themselves, there was a sermon at 11 o'clock by Mr.

Pixley, to a congregation of about 250. On the Sabbath we had our large chapel full; about 350, or perhaps 375, were present, of whom 150 were from the kraals. After the sermon the Lord's supper was administered. The occasion was solemn and interesting. It was a scene fitted to inspire gratitude and thanksgiving for the past, as well as hope and courage for the future. We had three services during the day, besides a sunrise prayer-meeting. With the Sabbath the meeting closed, and on the following morning our friends from the other stations left for their respective homes.

Itala.

Mr. Stone reports, that "the Sabbath congregation at this station has been about as good as in past years, which, considering that many of the people are away, laboring among the white settlers, is encouraging." Of several persons "hopes are entertained that they are not far from the kingdom of God." There has been much sickness among the people. "Dysentery has decimated some localities in our vicinity during the year;" and in one locality, it has swept away even much more than one-tenth of the people.

Loss by Fire—Liberality of English Colonists.

The burning of Mr. Stone's house, in May, was reported among items of recent intelligence in October. The fire was occasioned by a spark on the thatched roof, during Mr. Stone's absence. Mrs. Stone and the children escaped with only the clothes they had on; a few articles were saved by "the two little kitchen-boys," but nearly all the furniture, books, and manuscripts, were destroyed. The brick walls of the house were left standing and "yet strong," and Mr. Stone writes:

The people in the Colony, unsolicited by any of our number, have raised money by subscription, and given other things needful, much above what any one could have expected. What has been paid in, and what I have heard of as subscribed, amounts to near £200! Of this, £59 10s. 6d. have been received, and also some stores of food, clothing and cloth. This help on the part of

friends here, together with the fact that the walls are yet good, has determined me to commence to put on timbers and covering as soon as possible; before the rains set in, if I can.

I shall feel very much the loss of my books, manuscripts, &c., there being scarcely a vestige of my literary workshop left me. I had about three hundred bound volumes, many of them expensive, the minister's and translator's helps; nearly one hundred volumes of pamphlets; and about one hundred manuscripts, from ten to one hundred pages or more, each. I do not feel that I ought to ask the mission, or the American Board, for any help at present, unless it be, that through them friends may send us a few necessary books.

Mr. Stone estimates the loss on the house at £125, and on library, furniture and clothing, at £196; total, £321. Mr. Ireland writes respecting this case, and the great liberality of the people at Pietermaritzburg and D'urban, as follows: "While brother Stone was absent from home, as he was returning from our meeting, a messenger met him on the road, with the sad intelligence that his dwelling and almost all its contents had been destroyed by fire. A friend of the mission in Pietermaritzburg, and another in D'urban, at once went around with a subscription paper, and in the course of a day or two secured nearly £100 in each of these towns. Up to the present time I believe there has been contributed, in money and clothing, fully £200. Such a noble example of generosity and Christian sympathy seems worthy of some public acknowledgment."

ESIDUMBINI.

LETTER FROM MR. TYLER, JUNE, 1861.

In this letter Mr. Tyler gives some account of two cases from among many, which may serve to illustrate not only the cruelty and the superstition of the heathen Zulus, but some of the minor trials to which missionaries among such a people are ever exposed, growing out of such cruelty and superstition.

A Persecuted Wife.

A short time since, there came to me a woman partly clad, and with a most sorrowful countenance. I had previ-

ously been made acquainted with her history, and was not surprised, though exceedingly grieved, to hear the following statement. "Teacher, I am driven away from my home by my husband, who has persecuted me constantly, ever since he left the missionary station at Umsunduzi. He refuses to let me go clad, has burnt my Bible, and has beaten me without mercy. Give me a guide to my father's kraal, which is a day's walk distant."

I knew, very well, that it was a sore trial for this poor woman to live with one who has shown himself to be a true "son of Belial," but feared that if she should go far away from the influence of religious instruction, she would ere long relapse into heathenism. I knew, also, that she could not obtain her four children; for, as she has been *purchased* by her husband, *he*, according to native custom, has a right to the offspring. I advised her to remain here awhile, and seriously think of the matter. She did so; but only a few days elapsed before her enraged husband came after her, armed with spears and clubs, seized her by the neck, as she was digging in the garden, and, dragging her away, compelled her to return to her miserable home. I met her as I was returning from a visit to a neighboring kraal, driven before her unrelenting husband, but had no power to rescue her. So long as the English Government in this Colony tolerates the custom of buying and selling females, and acknowledges them as *property*, how can we, or even the Government, consistently interfere in such cases? It is sincerely to be hoped that there will be some change in the laws with reference to this custom soon.

The case of this poor woman has excited our deepest sympathy. She has shown herself to be a kind and faithful wife and an attentive mother, and the great reason why she is persecuted so much, is her desire to live at a missionary station, and have her children clad

and instructed. Her lot seems to be otherwise determined. It is our prayer that a brighter day may soon come to her, and that these trials may be sanctified to her growth in grace, and preparation for the kingdom of heaven.

A Dead Body—Superstitious Fears.

June 14. I returned to my station a short time ago, from a cold and cheerless ride of ten miles, in a pelting storm, and a recital of the object of my ride may throw some light on the character of this heathen people, and the unpleasant duties missionaries sometimes feel called upon to perform in "the dark places of the earth." A chief of a small tribe near my house came to inform me that the dead body of a Zulu had been found in the fields, away from the traveled road and from any kraal, and that no one had dared to approach it. He was very anxious that I should go, saying that, as the corpse had been found in his country, enemies would say that he or his people had been guilty of murder; and wishing to make a wise improvement of the event, and to impart salutary instruction, I went. By the time we reached the body, nearly twenty Zulu men had collected about ten paces from it, but no one dared to approach nearer, or to touch it. I removed the shirt and vest, which composed all the clothing the unfortunate man had on, and found no marks of violence. He may have been bitten by a snake, or may have died from the effects of cold or hunger. I had taken the precaution to bring a spade, and while a native was digging a grave, I stood under my umbrella, and preached on the importance of preparation for that world where there is no sin, no death; and urged on their serious attentions the claims of religion. I thought I could see some little seriousness in the countenances of the younger men, but the older ones appeared to me to be saying,—“What is the use of your spending your strength thus, in this cold rain?

We have heard these things before; they are not for us, but for white people. Our worship and customs are good enough; let us alone. Wrap up yourself comfortably, come and snuff with us, and talk about matters more congenial to our feelings." Poor, besotted polygamists, victims to the "lust of the flesh," how gladly would I pour the light of divine truth into your benighted souls. After a sermon and prayer, I tried, but in vain, to prevail on some of these men to assist me in depositing the dead body of one of their own countrymen in its long resting place. They said, "It is not our custom to touch the dead bodies of any but our relatives; we dare not do it." No reward, however great, avaricious as this people are, would have induced one of these men to yield his superstitious fears, and I was obliged myself to roll the offensive carcass into the grave; for I could not bear the idea of leaving the remains of a human being to be devoured by wolves or vultures.

I have since heard, that the man who thus died was in the employ of one of my white neighbors, (a Scotchman,) had been sent on an errand, a distance of twenty miles, and was in perfect health, apparently, when he left. His employer expressed many thanks for my trouble in seeing his servant buried. The heathen friends, I regret to learn, have consulted, (as is not uncommon among these people in such cases,) the *spirit doctors* of their tribe, and endeavored to ascertain the cause of his death. The doctors disagreed, the spirits giving, at different places and times, different information; and after spending a great deal of money in this way, they have let the matter drop.

Winter—Native Improvidence.

25. We are now in the midst of the Natal winter; the nights are cold, the air dry, and the grass is being burnt, leaving the hills as black as a coal. As it was last winter, so it is now in respect to native food. These improvident people,

who almost literally "take no thought for the morrow," plant but one crop generally, (Indian corn,) and if this fails, famine ensues. Several of the kraals near my station are now out of food, if we may except a little sour milk, pumpkin vines and a few weeds, and roots they may get in the valleys. At such times we have an abundance of visitors at our station, and would that I could say they did not come merely for "the loaves and fishes." Still we have an opportunity to break to them the bread of life, and we trust the truth is not always spoken in vain. Our Sabbath congregations are at present larger than usual, and I have never before known the heathen listen more attentively to preaching.

Nestorian Mission.—Persia.

LETTER FROM MR. COAN, JUNE 15, 1861.

IN this communication, Mr. Coan mentions some incidents of interest connected with a tour in the mountains, from which he had just returned, and a visit to Salmas, now occupied by two members of the mission. This place was spoken of in Mr. Ambrose's report of exploring tours, (published in the Herald for May, 1861,) as a good position for effort among Armenians.

Gawar—The Young Patriarch.

We visited Gawar, the scene of former labors, and sat down at the table of our Lord with twenty persons, who, we trust, are the true friends of Jesus. It was a refreshing season. Three others were examined with reference to their hopes, and gave, apparently, good evidence of having experienced a saving change; but as our rule is to propound for admission three months after examination, they did not unite now.

Our visit to the young Patriarch, (a misnomer,) was very pleasant. He is a mere youth, but promises well. His uncle, deacon Isaac, has very great influence over him, and we wish he might be nearer to him; but some of our best men think that his influence is far greater at this distance than it would be were he

living in Kochanis. He however expects to visit his nephew next week, and pass some time with him. Mar Shimon has wisely determined to avoid the mistake of his predecessor, and have nothing to do in the collection of government taxes from the people.

Interesting Conversations.

We were deeply interested in the head man of the village of Kochanis, who accompanied us two hours, on our return. His convictions of sin seemed deep and pungent, and his views of Christ, as the only atoning sacrifice and only intercessor, were clear. With tears he listened to our entreaty *now* to receive Christ as *his* Savior. He had visited Oroomiah last winter, and attended our religious services twice on the Sabbath. He is only one of many whom we meet in our mountain excursions, who seem not far from the kingdom of heaven.

We returned by way of Albagh and Salmas, passing a night at the Armenian convent near Bashkullah. We found the bishop there, who was originally from Van, a very pleasant man, and had a prolonged conversation with him and the teacher, on the necessity of Christ's sufferings and death. They seemed utterly ignorant of the vicarious nature of his passion. To their minds, he came to lay down certain precepts, establish certain rules, ceremonies and observances, and to set a perfect example for us to follow. Our conversation was not controversial, but in the way of friendly inquiry. We continued to press the inquiry, *why Christ died*, till they finally said, "We do not know; tell us." We then turned to the fifty-third chapter of Isaiah, and read it with them carefully. It was nearly midnight when they left our room. They had become so absorbed in the conversation that they failed to heed the convent bell, which summoned them to evening prayers. They regretted our very early departure, and seemed disappointed in not being able to hear more of this way.

We found our brethren Ambrose and Shedd living in their own hired house, in the old city of Salmas. The Jews seem glad to have them there, and evidently hope their condition will be ameliorated. Mussulman women crowded around from curiosity, while the Armenians seemed to keep more aloof. But few Papists call, and they, probably for mischief; but the gospel is preached to all who come, whether they hear or forbear. The Papists are straining every nerve to get us out of that plain. When there, we called on the Prince of Khoy, who is also Governor of Salmas, and was there on a visit. He treated us courteously, but his ears had evidently been filled, for he asked us if we had authority to reside in Salmas, and wanted to know why the Catholics hated us so, &c. We replied, that we wished ill to no one, and supposed we were under the shadow of the Shah and not that of the Pope; and that as long as we continued to labor for the good of the King's subjects, we certainly had all the privileges of the most favored foreigners; that if Frenchmen could live in Oroomiah and Salmas, we supposed we could also. He assented, but volunteered a friendly word in reference to seeing the authorities at Tabreez, whither Askar Ali Khan, and Mr. Clozelle, the Lazarist, had already gone, doubtless to prejudice our cause.

Benevolence—Personal Efforts.

The statements in regard to several topics briefly alluded to by our brother at the close of his letter, are calculated to encourage hope, and to call forth more earnest prayer for the pious Nestorians, that they may have grace still, and increasingly, to press forward in efforts for the spiritual good of their own people.

Our monthly concert in May was an interesting occasion. All our helpers from the plain met at the city. The morning was occupied with a general prayer meeting; in the afternoon Mr. Cochran presented the duty and the privilege of the Christian to give in aid

of Christ's cause; and in the evening the subject of greater and more efficient labors in the mountains, was the theme. An excellent spirit seemed to pervade all the meetings, and prayer was fervent for the dwellers in those fastnesses. Several seemed willing to canvass the question of giving themselves to labors there. Time will show whether their ardor cools.

It has been decided to have a meeting of all our helpers, from the plain and mountains, in July, for mutual prayer and consultation, and to discuss topics of general interest to them and their work; such as Sabbath schools, the office and duty of a good pastor, the best style of preaching, the proper observance of the Sabbath, how far a pastor and preacher can consistently engage in secular pursuits, temperance, &c. These subjects have been given out, and individuals requested to prepare papers on them, to be read and discussed.

Congregations — Sacramental Occasions.

Our congregations on the Sabbath, at the city, continue full,—fuller than usual. In the villages the attendance in some cases is better than formerly, and in others there is a falling off, from the fact that great numbers have gone to Russia for work. Our sacramental occasions in the villages are precious seasons, and exert a great influence for good. At almost every one there are additions. The growth of the churches in the villages is steady and sure, and we are doing what we can to prepare both pastors and people for the day, which is coming, when they will be able and willing to sever their pecuniary connection with the Board. May the Lord hasten it in his own good time.

We are distressed beyond measure at the sad, sad news from our beloved country. But we will not despair. We hope, even yet, to hear that God in wrath has remembered mercy.

Mission to Eastern Turkey.

BITLIS.

LETTERS FROM MR. DWIGHT, OF CONSTANTINOPLE, JULY 2 AND 8, 1861.

READERS will be glad still to follow Mr. Dwight in his interesting tour through so large a part of the missionary field in Western Asia. This tour was not undertaken, as has been erroneously stated in the *Journal of Missions*, in any measure "for his health," but rather with the apprehension that the labor and exposure might be more than he could well endure. His family having been broken up by his sore affliction in the death of his wife, he was so situated that he could re-survey the ground which he traversed, under so different circumstances, thirty years ago, witness what God had wrought in that field through the agency of Christian missions, and again, as he hoped, do something to forward the great work. Respecting his purpose and motives he writes, in a letter recently received: "If I ever undertook a tour under a sense of a call from God, it was this. If I ever undertook one with a clearly defined missionary object, it was this. I obeyed the call, and embraced the providential opportunity, with the hope and desire of being able to preach the gospel extensively in the land; to confirm the churches; to open the way in some new fields, for their speedy occupation by missionaries; and at the same time, with the certain persuasion that my visits to the different missionary stations would at least be hailed with joy by all my brethren and sisters, who would be comforted, and might be strengthened, by my coming among them."

The journey from Kharpoor to Bitlis was made by him, in ten days, and he says: "It might be performed in six without much difficulty, and even in less time, by animals without loads. We traveled slowly, but were abundantly repaid for the delay, by having the company of Mr. and Mrs. Knapp, with two children; and Mr. and Mrs. Burbank. Mr. Wheeler accompanies me, by vote of the mission, in order to make a thorough exploration of Van." On the way they visited Haboosi, Palu, and Moosh. The letters now given, like others of the series, will be found to be of interest and value, not merely in connection with the missionary work.

Protestant Muleteers—Songs of Zion.

A circumstance of interest on this

tour was, that our head muleteer is a Protestant, and a fearless preacher of the truth wherever he goes; though I fear he is not himself altogether under its influence. His brother, who was with him, and who usually led the animal that carried the *moffus* (covered boxes on the sides of a horse) in which the ladies rode, often amused himself while moving along, by singing some of our sacred hymns, in Armenian. It was really cheering to me to hear, instead of the old and grating song of the muleteers, such hymns as "Jesus, lover of my soul," to Martin; and "How sweet the name of Jesus sounds," to Ortonville! Surely the times have changed in Turkey since my dear brother Smith and I made our tour in 1830, when even muleteers on the highways are heard singing the songs of Zion!

I have been exceedingly fortunate in having Mr. Wheeler's company from Kharpoot. He and my younger brethren kindly insist upon my doing nothing to help myself on the road, but that I shall leave every thing to them.

Moosh and its Plain.

At Moosh we found our good brother Simon, who, with his wife, gave us a very cordial welcome. This is at present the only out-station of Bitlis, and a place of some importance, the residence of a Pasha, although at present the number of Protestants does not exceed ten souls. There are one hundred Armenian villages on the plain of Moosh, and in the valleys of the surrounding mountains, containing in all, about 23,000 Armenians. In one of these villages, at least, Havadvorig, the work of God has commenced, and before long there will be a Protestant congregation there. About thirty persons are ready to be separated.

The plain of Moosh is elevated about 4,300 feet above the sea-level. It is of an oval form, almost without a hill, some fifty or sixty miles in length, extremely

fertile, and yet very little cultivated. The city itself is built upon a hill on the southern side of the plain, it is very old and rickety in its appearance, the streets are exceedingly filthy, and it has every appearance of being an unhealthy place.

British Consul—Kind Offices.

We found on arriving at Moosh, that Mr. Dalzell, the British consul of Erzurum, had just made a visit there, and had gone to Bitlis and Van. His tour was very timely for us, as well as advantageous to the Protestants in these parts. The presence of such a functionary just at this time in these cities, where Protestantism is still exposed to many insults and outrages, could not but operate favorably to our objects, or, at any rate, to our quiet passage through this part of the country. We called upon the Pasha of Moosh, who received us with marked politeness. When told that Mr. Knapp (who was with us) resided in Bitlis, he said to him: "If you, or the Protestants of Bitlis, ever have hereafter any trouble, just write directly to me, and I will do for you all in my power. I have had a conversation with the British consul on the subject, and I am to be to you, henceforth, in the place of a consul. Write to me directly, and nowhere else." The Pasha also informed me that Mr. Dalzell, whom I had not then had the pleasure of knowing, had spoken to him about my expected coming, and desired him to do what he could for me. This was certainly very kind, and the Pasha very freely offered his services.

Bitlis—Its Advantages as a Mission Station.

It was very plain to me, on arriving at this place, that Bitlis, and not Moosh, is appropriately chosen as the centre of our missionary operations in this part of the field. 1. Moosh is evidently unhealthy, while Bitlis is proverbial for its salubrity. 2. The houses are exceedingly mean in Moosh, and new ones must be built for missionaries, while in Bitlis

they are uncommonly good. 3. Moosh and its villages can easily be superintended from Bitlis, which is distant only one day's ride, for a missionary or helper who travels without loads. We rode it, without our loads, in nine and a half hours. You can reach the nearest villages in the plain of Moosh, in four hours from Bitlis. 4. Bitlis is much more conveniently situated than Moosh for operations easterly, as far as Van. It is only four hours distant from Lake Van, and two days from the city of Van.

I have been favorably disappointed in the extent of influence the gospel has gained in Bitlis. The number of openly avowed Protestants is small, but it is most evident that many minds have been touched by the truth. I had the pleasure of preaching to a Sabbath congregation of at least a hundred most attentive listeners; and Mr. Wheeler, on the same day, preached to seventy or eighty in another part of the town, where the greatest rudeness and opposition have hitherto prevailed.

There is every reason to be hopeful in regard to Bitlis, judging from all that I saw and heard. Persecution has raged here, and the congregation has several times been broken up; but the people soon rally again. Persecution is never discouraging so long as the minds of the people are interested in reading and hearing the truth; and, to me, it is evident that such is the case in Bitlis. This is, in fact, *the cause* of the persecution, and hence we should derive from it the utmost encouragement. I saw enough to convince me that the heaven is powerfully working in the place, and there is every reason to expect that a large congregation will be gathered there.

The city of Bitlis contains a population of about 30,000 souls, about one third of whom are Armenians, and the rest Koords and Turks. An intelligent Turk told Mr. Knapp that there are six hundred villages within the district, though this can hardly be relied upon as

at all accurate. I have felt strongly, since being here, the need of a thorough exploration of the whole field, and I trust that our missionaries will be able to enter upon this work before long.

I presume this place would be a very useful health retreat for missionaries in Oroomiah, Diarbekir, &c. The air is very dry; consumption, little if any known; the climate uniform; and the vicinity abounds in mineral springs. We have visited some of them, which are within the bounds of the city itself, and which are strongly impregnated with iron, and full of carbonic acid gas. The town reminds me much of Arabkir. It seems as though all the trees, for a hundred miles around, had been gathered together in this one place; and there is an abundant supply of excellent water. It is said to be nearly 5,000 feet above the level of the sea. Maddar root is produced here, in large quantities, and is much used, on the spot, for dyeing red. Liquorice is a common weed on the whole eastern part of the plain of Moosh.

Interview with the British Consul and the Governor.

We were fortunate enough to find Mr. Dalzell, the British consul here, and were delighted to see how deeply he is interesting himself in the welfare of Protestantism. He had already been strongly expostulating with the Governor against certain cases of outrage and persecution that had been reported to him while at Erzroom, and by his invitation we all accompanied him to the Governor, when the general subject of protection to the Protestants was talked over, and also some particular cases of persecution that have happened; and the most positive assurances were given by the Governor, that he would see that the Protestants were protected hereafter as well as the other classes. The head-man of the Armenians of Bitlis, and one of their other magnates, were fortunately present, to hear all the good advice given by the consul, a portion of which was, very

wisely, directed to them; and I have no doubt that they will long remember the lessons they there received.

I am happy to report myself as still in excellent health and spirits, thankful, from the very depths of my heart, for this privilege of seeing so much of the work of God in this land. It is great indeed, and you cannot well overrate or exaggerate it. Let all the churches know that God is working mightily in Turkey; and he expects them to work also.

At Van—Fourth of July.

The second letter is dated six days later than the preceding, at Van, and is as follows:

Here I am in the city of Semiramis! How strange that I should be here, at my time of life! How perfectly unanticipated by me was such a thing one year ago! Yet I trust it may not be without its use, in hastening the occupation of this part of the field—this Sebastopol of the Armenian church. To me, nothing would be more delightful than to be permitted to remain, and spend the remnant of my days in this place, in labors for the spiritual and everlasting good of this people; and I should immediately volunteer to occupy this post, were it not for the claims upon me of my motherless children, to whom I must speedily return.

We arrived here on the 4th, the day of our poor afflicted country's independence. On all our ride that day, along the shores of the Van Lake, Mr. Wheeler carried, on his horse's head, a small American flag, made for the occasion by Mrs. Burbank, of Bitlis; and I wore a rosette of the three colors on my breast. Thus we showed our patriotism as best we could, and displayed the colors of our country where, I presume, they had never before been seen; and it would be hard for me to describe the conflict of feeling that was going on in our breasts, while pondering upon the mighty struggle that is now convulsing our beloved native land, from one end of it to the other. We are so far away; off from the line of

posts and telegraphs; utterly unable to know what is transpiring; when, at the same time, our souls are most deeply interested in every step of this struggle! Most ardently do we long to hear that our Government has been successful in maintaining the constitution and the laws, and in restoring peace on the best and surest grounds. But enough of this subject for this letter.

Comparative Refinement—Friendly Reception.

My first impression, on entering Van, was that it is the most civilized looking place I have found in the whole interior. The bazars, the khans, the coffee-shops, and the costume and general bearing of the people, all seemed to mark it as a sort of Constantinople in miniature. We went first to a khan, and very soon several well dressed and extremely civil Armenians came and welcomed us. We had not been there ten minutes before they all knew that we were American missionaries, but no one seemed less friendly on that account. They asked how long we proposed to stay; and when we informed them that we should leave in four or five days, they showed much dissatisfaction, and said, "Why do you not make us a good long visit?" Others expressed the desire that we would come and live here permanently. This may have been mere oriental politeness, but at any rate, we have not been repulsed.

Not finding a suitable room in the khan, we went to the Pasha's, and showing our papers, asked him to procure lodgings for us. We were soon taken to the business place of one of the wealthiest Armenians of the city, with a note from the Pasha. The individual received us very cordially, and gave us a room, well furnished, in the very centre of the city, just where we would wish to be for our work. He apologized for not taking us to his own house, on the ground that it was undergoing repairs. We were thankful that it was so ordered, for where we now are, the people have

the most perfect freedom in calling upon us, while there, they would have been greatly fettered. We have had numerous calls; sometimes our room has been filled with visitors; and with all we have talked freely on religious subjects, and have preached to them the gospel.

The Sabbath—Preaching.

Yesterday, (Sabbath,) early in the morning, Mr. Wheeler went into a large coffee-shop, connected with the establishment where we are, and for about the space of two hours he had opportunity to preach the gospel of Christ to those who came in. Most of the time he was surrounded by a crowd, who listened with respectful attention and interest, and many questions were asked and answered. Among his hearers was a single Mussulman, with whom he had a long and friendly discussion, on the claims of Christianity. Every thing passed off in perfect friendliness, and it is a strange thing to me, that in Van, such a public proclamation of the gospel was possible without disturbance. Afterwards we had constant calls at our room, all day long, sometimes a dozen or more at a time, and to all we endeavored faithfully to make known the only way of salvation. Only one man of them all was disposed to cavil and scoff, and it was evident that he had the sympathy of none present. On the contrary, the others took our part, and rebuked him severely for his insolence. We kept no account of the number who called upon us on the Sabbath, but estimate it at seventy or eighty persons in all, which, I doubt not, is a far greater number than were ever preached to before in Van.

The Armenian bookseller of the city is very friendly, and strange to say, he offers to receive our Bibles, and some of our other books, and sell them for us! This is a good sign, for he would not risk his business here by selling our books, if there were any fear, from any quarter.

Only one man in this whole place openly avows himself a Protestant, and he has lately been frightened into silence, and for fear of man, has ostensibly returned to the bosom of his former church. He called upon us and confessed, with apparent contrition, his hypocrisy, and declared his intention of hereafter openly adhering to the truth. He was first enlightened in Constantinople, where he resided for a while, in an Armenian family. He informed me that he had often attended the preaching of the missionaries there.

A Printing Press—Boarding School.

Before coming here I had heard of an Armenian printing press having been used in Van, and the other day Mr. Wheeler and I rode out to see it. It is found in an old monastery called Varak, six or seven miles to the east of the city. So far as I know, this is the only printing press in the whole interior of Turkey, and it was established by the energetic efforts of a Vartabed called Crimyan Mugurdich Vartabed. He was unfortunately absent at the time of our visit, having gone into the Russian provinces for the collection of money for his objects. He must be a remarkable person, and very different from most Vartabeds, who live in ease and indolence. We found, at the monastery, three hand presses, fonts of type, a bindery, &c. &c., though the establishment was not in operation, on account of the Vartabed's absence.

We found also a boarding-school for boys and young men, with twenty-one pupils. All the scholars rose as we entered the school-room, and were then seated again by the ringing of a bell. Each one had a writing desk and chair, and the bed-room was furnished with bedsteads, which is all new and strange in this part of the country.

The principal publications at this press, as yet, are school-books; and a literary periodical is also issued, called the *Vasbooragan Eagle*.

The City and Province.

The city of Van is situated near the lake of the same name, which is estimated to be 5,600 feet above the level of the sea. It is surrounded by high mountains, some of which are never free from snow. The climate is considered salubrious, though colds, coughs, and rheumatism, are frequent in winter, and for two months in summer the intermittent fever prevails in the city. In the gardens near, however, there is no danger, and there, missionary families might reside all the year round, and have such opportunities for level and shady rides and walks, as are enjoyed by no missionaries in Turkey. We rode three or four miles through the gardens, in a straight line, having a smooth and level road all the way, and rows of lofty shade trees on either side, with streams of water running between.

An Italian surgeon in the Turkish army, who has resided here for four years, assured me that the intermittent fever, prevalent in summer, is of a mild type, and in most cases could easily be prevented. He has never seen more than three or four cases of typhus or typhoid fever, during all his residence here. The population of Van is about 30,000, more than half of whom are Armenians and the rest Turks. There are none of any other class. In the whole province the statistics are as follows, taken from a printed schedule published at the press in the monastery of Varak: number of districts, 17; of Armenian villages, 432; of Armenian churches, 377; of Armenian monasteries, 56; of Parochial priests, 265; of Armenian houses, or families, 11,090; of Armenian souls, 72,589.

Van Should be Occupied.

I came here with the fixed impression that we ought not to think of occupying Van as a missionary station until considerable preparatory work should be done by native helpers, and Erzroom and Bitlis were further advanced. I find that my

mind has undergone an entire change in this respect, after a visit to the spot. I now think that we cannot possibly be too soon in stationing missionaries here. No advantages would result from delay. Native helpers can do but little, in such a field, without the presence of missionaries; and now, if ever, is the time for us to enter in and take possession. I can plainly see that a spirit of infidelity has already got possession of some minds, and the faithful and earnest proclamation of the pure gospel of Christ is the only effectual remedy for this. A battle must be fought; it may be a long and desperate one; but victory will ultimately be on the side of the truth.

It is very desirable that one of the first missionaries here should be a man of some experience, if possible, and one who is already fluent in the language. He should be an earnest, forth-putting, and yet prudent man; a discerner of character, and possessed of both tact and common sense. It would be well if the other were a physician. Both should, of course, be self-denying, and devoted to the one great object of glorifying Christ.

We were surprised to find how near together our Armenian and Nestorian missions are already; and especially, how near they will be when Van is occupied. A missionary traveling without loads, on his own horse, can easily make the distance from Bitlis to Van in two days, from Van to Salmas in two and a half days, and from Salmas to Oroomiah in one day.

From our first entrance into this city until the present time, no disrespectful word has been spoken to us by man or boy, and not even a disrespectful look cast at us; which is more than I can say of most of the cities and towns through which I have passed during the present tour.

There is a strong feeling of patriotism among the Armenians of Van, which, connected as it is with more or less shrewdness and knowledge of the world, will no doubt lead to a pretty strong and

very likely an organized resistance to the missionary; but this should only excite in us the more anxiety that the proper men be sent at the outset. Our first great effort should be to gain the confidence of the people, and command their respect. Let them have time to become acquainted with us and our real objects, and I shall not fear for the rest.

Recent Intelligences.

CENTRAL TURKEY.—Mr. White wrote from Marash, Aug. 13. He had recently visited Oorfa, and speaks of a pleasant incident and of the prospects of the work in that place, as follows:

An hour from Oorfa we were met by a company of the Protestants, one of whom said to me, "Bodvilly, I wish to ask your forgiveness." "What for?" I asked. "Two and a half years ago," he replied, "I, with two other men, stoned you and Mrs. White, and now I wish to ask your forgiveness." One of his associates in that interesting occupation has also become a Protestant, and the third is so in fact, but secretly. The work in Oorfa is making sure and good progress, the congregation numbering one hundred and fifty, and is rapidly becoming a *self-sustaining* work.

Respecting Marash, the condition of the United States, and the financial prospects of the Board, he writes:

Our congregation, all summer, has been in a good state, though there is no special interest. The average attendance is seven hundred. In the summer many go to the villages to trade, and to the vineyards, so that the congregation is always smaller than in the winter. I think I have never in my life enjoyed preaching so much as for the past two months. If Providence permit, we will endeavor to open a second place of worship the coming winter. The city is much scattered, and many would go to a place near by, who perhaps could not walk a long distance in the rain and mud. In this way, too, we think many new hearers might be brought in.

We are also endeavoring to have a school-house built on our church grounds, to be used by the high school and one common school during the week, for the infant Sabbath school on the Sabbath, and also for evening lectures.

It is with deep interest we await, week by week, tidings from our loved fatherland. God is taking vengeance on her for her sins; but we rejoice in the belief that this fire will purify her, and make her yet an honor and glory among the nations of the earth. We have heretofore tried to keep secret from our people the great sin of our land, but now we speak of it; and as we sometimes portray the zeal of the north, they kindle with enthusiasm, and say, "Would that we were there also to help!" We are expecting orders

from the Rooms to cut down; and we await them with pretty much the same feelings with which a man who has an amputation to be performed awaits the coming of the surgeon.

MAHRATTAS.—Mr. Ballantine writes from Ahmednuggur, July 20:

I am sorry to see that a mistake has crept into my account of my twenty-five years' labors in India, both in the Herald [for June last] and in the portion of it printed in the tract on Mission Schools. I said the number of girls in the girls' school here was now more than forty. It is printed, in both places, "more than sixty."

Two marriages were performed here yesterday, in our large chapel, Mr. Vishnootp officiating, of one of which I cannot refrain from giving you some account. It was the marriage of a Brahmin to a Brahmin widow, both young, about twenty-two and eighteen years old respectively. The widow is connected with a very respectable Brahmin family in this place. She was given in marriage to a Brahmin in Dedgaum (a village in Mr. Fairbank's district) when seven years old, and her husband died two years after. She then returned to her mother and brothers residing here, with whom she lived nine years in misery. Becoming acquainted with this young man, who boarded at her mother's house, they conceived a strong affection for each other, and determined to live together. Of course marriage was out of the question according to Hindoo law. Her friends used every means to separate them, but without effect. The Brahmins then put them out of caste, and annoyed them in every way possible. At length he came to Mr. Vishnootp and expressed a desire to embrace Christianity. He was told that he had better first be married to the woman with whom he was living. To this he consented, and they both came to live at Mr. Vishnootp's. The friends of the young woman tried every means to induce her to come back and live with them, but she rejected all their solicitations, and chose to be married to this young man, whom she loved. The marriage has made quite a noise here, and may lead other Brahmin widows to think how they may escape the many miseries they have to endure in their state of forced widowhood.

MADURA.—The religious interest in the Pasumalie seminary, mentioned by Mr. Tracy in a letter published in October, will be remembered. Writing on the 4th of July, Mr. Rendall says:

I add a word respecting the present interest on the subject of religion in the girls' boarding school. Last Thursday evening, just after our usual weekly prayer meeting, I was told that the girls in the school had been crying a long time, and, with Miss Ashley, I hastened over to see what was the cause. We found them on their knees, in the greatest excitement. I presume it was very similar to the state of things at the Pasumalie seminary just before the end of the last term. We succeeded, by God's blessing, in quieting them, and then conversed and prayed with them. Since then a number of the girls have appeared serious, and have come frequently to one of us for conversation and prayer.

At a later date, July 25, he wrote again :

You will be glad to hear respecting the influence of the revival in Southern India, at this station. I should rejoice much to be able to report an extensive out-pouring of the Spirit; but while I have not this pleasure, I am thankful that there have been some indications of the presence of the Spirit, in parts of this field. You have heard of the revival in our seminary, at Pasmalie, just before the close of the last term. When the young men left the seminary, three or four stopped for a few days at Keelamattoor, where Pastor William lives. In the prayer-meetings during the week they were there, the same manifestations were noticed as at Pasmalie. The young men confessed their sins and cried for mercy. Others were affected, and soon a large number of the Romanists and heathen began to come to the meetings. The Roman Catholic catechist, however, soon put a stop to his people's coming. Pastor William informs me that the results have been as follows. 1. One heathen family has joined the congregation. 2. A few members of the congregation, who were very irregular in their attendance at church, and in getting their appointed lessons, have been awakened to new life. 3. Besides attending upon the stated morning and evening worship in the church, most of the Christians have established family worship.

I had hoped that this work would extend to the adjacent congregations; but I have seen no indications of this thus far.

The girls' school, I rejoice to say, has also been refreshed with the influences of the Holy Spirit. Four weeks since, while we were holding our usual weekly prayer-meeting, the girls were most remarkably influenced. They seemed distressed on account of their sins, and were crying for mercy. The Christian woman in charge of them, could not control them in the least. After quieting them sufficiently, I prayed with them. Since that time, on a subsequent Sabbath, the same feelings were exhibited; but the girls were glad to listen to the instruction of Mrs. Rendall and Miss Ashley. Many of them come frequently to our house for prayer and conversation, and I hope that some have really begun to serve God.

During the past six months, I have received four persons to the church; and Pastor William has received two to the church at Keelamattoor. I am thankful to be able to speak favorably of the influence exerted by this church on the surrounding community. I have continued to draw the attention of my catechists to the importance of laboring more and more for the heathen. At our last monthly meeting, there seemed to be a very good state of feeling on the subject. It is our plan, that every catechist, besides attending to the duties pertaining to his congregation, shall address some heathen assembly at least once every day. Some of the catechists are greatly encouraged in these efforts. I often wonder why it is that so few join us, when there is such an acquiescence in the truth on the part of the people. The fact is, however, that the consciences of the Hindoos have not yet been educated to choose the right when they perceive it. Expediency is the higher law with them. Truth has no claim upon them when it requires sacrifice to embrace it. I believe, however, the time

is soon coming when many will break away from their shackles, and rejoice to own Christ as their Savior.

CEYLON.—Mr. Hastings wrote from Manney, July 6:

On Wednesday last, (July 3,) we ordained Mr. F. Asbury, and installed him pastor of the church in Navaly. The occasion was one of very great interest to me. All the native pastors and missionary brethren were present, and a good number of Christians from other stations. Mr. Asbury commences his duties as pastor under favorable circumstances. The church seems united in him, and he appears to have the respect of the people. A house is in course of erection, on the compound purchased by the church, and I hope he will soon be residing among them with his family.

Mr. Spalding takes the oversight of Chavagacherry station, from July 6. There is little of special interest in our work at present. A series of evening Bible meetings is being held in various localities, for the purpose of presenting especially the claims of the Bible. They are well attended, and I hope do good. At a meeting here, a few weeks since, we had about two hundred adults present.

SHANGHAI.—In a letter published in October, Mr. Blodgett mentions the interest of a blind man at Tientsin in the truth. On the 10th of June he wrote respecting this man:

Chang Lieh was baptized yesterday. He is blind, having been deprived of his sight about one year since. His age is fifty years. His health is poor and his frame slender. He has one son who now lives with me; also a wife and a married daughter. He has heard the gospel for five or six months. From the first there has been a pleasing earnestness and directness in his manner, and now he declares himself determined to follow Christ, not for the restoration of his sight, nor for the alms he receives, but for the salvation of his soul. He is much affected in speaking of Christ, and of what he has done for our salvation; is ready to bear scorn and obloquy for his name's sake; and I hope is a true Christian, and at the last day will be acknowledged by the Savior as a lamb of his flock. God be praised that the gospel is now preached openly in Tientsin, and that he gives us reason to hope that this man is a living stone, built into his spiritual house.

FUH-CHAU.—Mr. Peet sends (May 17) an account of a recent missionary tour, with Rev. Mr. Smith of the English Church Missionary Society, during which he visited the "Northern Hills," and the valley and city of Lieng-kong. This city, "said to contain over 10,000 houses," he speaks of as one of the pleasantest he has visited in China, and says "the way seems to be preparing for the preaching of the gospel there." He also writes: "The publication of the treaty between England and China, so extensively in Fuh-chau and other cities, has had a happy effect. It is now settled that we can rent chapels and houses in the city as well as in

the suburbs. There is manifestly an increasing disposition on the part of the people to *hear* the gospel. This is noticeable in all the villages where we have been."

Writing again, June 17, he reports the reception of two persons to the church; one a young man, who has been for some time in the family of Mr. Doolittle; the other a widow, upwards of sixty years of age. There are a few other inquirers. "The church-members and native helpers seem to be making progress in Christian knowledge and usefulness."

A letter from Mr. Doolittle, dated July 1, states that labors in that field, for the previous six months, had been much as heretofore, and there had been no serious illness in the mission families. Three members had been added to the native church, a few persons "profess to be inquirers;" two places for chapels, and a piece of ground large enough for two dwelling-houses, had been secured within the city, and a small place had been rented and fitted up for a chapel in a hamlet about fifteen miles south of the city. The fact is referred to, with satisfaction and gratitude, that a favorable change has taken place in the feelings and conduct of the people towards foreigners.

DONATIONS.

RECEIVED IN SEPTEMBER.

MAINE.

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|---|--------------|
| Cumberland co. Aux. So. H. Packard, Tr. | |
| Bridgton Centre, Cong. ch. and so. | 7 30 |
| Gorham, L. E. R. 100; Mrs. I. R. Adams, (additional,) 5; a friend, 1; | 106 00 |
| Yarmouth, Central ch. | 47 00—160 30 |
| Franklin co. Aux. So. Rev. I. Rogers, Tr. | |
| Farmington, Mr. and Mrs. R. | 2 50 |
| Temple, Cong. ch. and so. | 3 50—6 00 |
| Pemosecot co. Aux. So. E. F. Duren, Tr. | |
| Bangor, 1st cong. ch. and so. 70; | |
| Hammond st. ch. Miss D. 25; | 95 00 |
| Brownville, Cong. ch. and so. 4; | |
| Rev. W. S. and Mrs. M. T. Sewall, 10; | 16 00 |
| Dexter, Cong. ch. m. c. | 4 50 |
| Paxcroft and Dover, Cong. ch. | 5 54 |
| Holden, do. bal. | 3 00 |
| Stockton, Cong. ch. | 45 00—169 01 |
| York co. Conf. of chs. Rev. G. W. Cressley, Tr. | |
| Lebanon Centre, Cong. ch. | 31 00 |
| | 366 31 |
| A friend, | 10 00 |
| Machias, Cong. ch. 32; friends, 20; | 62 00 |
| South West Harbor, Rev. J. W. Pierce and fam 3.25; friends, 75c.; | 4 00 |
| Topsham, Cong. ch. 21.44; (also 20; incor. ack. in the Herald for Oct. as fr. Dr. Adams's ch. Brunswick,) 21 44 | |
| Turner, Cong. ch. | 7 65—105 10 |
| | 471 44 |

NEW HAMPSHIRE.

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| Cheshire co. Aux. So. Rev. J. C. Houghton, Tr. | |
| Pittsfield, Dexter Whittemore, | |

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| to cons. Miss LAURA WHITTEMORE, of New York city, an H. M. | 100 00 |
| Keene, A. friend, 10; A. A. Livermore, 10; | 20 00 |
| Nelson, Cong. ch. and so. | 13 48 |
| Westmoreland, do. | 30 00—163 48 |
| Merrimack co. Aux. So. G. Hutchins, Tr. | |
| Chichester, Cong. ch. and so. | 23 00 |
| Epsom, Cong. ch. m. c. | 16 00 |
| Franklin, Cong. ch. m. c. 19.53; indiv. 12; | 31 53—70 53 |
| Rockingham co. Conf. of chs. F. Grant, Tr. | |
| Chester, E. J. Haseltine, (incor. ack. in Oct. as fr. Chester, Ms. 5.) | |
| Exeter, 1st and 3d chs. m. c. | 11 23 |
| Greenland, E. B. G. | 100 00 |
| Hampton, Cong. ch. and so. | 59 72 |
| Stratham, do. m. c. | 1 44—172 44 |
| | 406 45 |
| Colebrook, Cong. ch. and so. m. c. | 25 00 |
| 15; a friend, 10; | |
| Laconia, Cong. ch. | 12 00—57 00 |
| | 443 45 |

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| Legacies.—Hancock, Mrs. Sally G. Clark, by Benjamin Goodhue, Ex'r, | 535 52 |
| | 978 97 |

VERMONT.

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| Caledonia co. Conf. of chs. E. Jewett, Tr. | |
| St. Johnsbury, 2d cong. ch. and so. 64.26; S. W. Doie, 25; | 89 26 |
| Chittenden co. Aux. So. E. A. Fuller, Tr. | |
| Essex, Cong. ch. 4; m. c. 3; | 7 00 |
| Orange co. Aux. So. L. Bacon, Tr. | |
| Wells River, Cong. ch. and so. m. c. | 13 50 |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr. | |
| Derby Centre, Cong. ch. 7.37; Rev. J. Fraser, 2.63; | 10 00 |
| Rutland co. Aux. So. J. Barrett, Tr. | |
| Benson, Cong. ch. 23.68; m. c. 9; | 32 06 |
| Windham co. Aux. So. F. Tyler, Tr. | |
| Wardsboro', Cong. ch. by Rev. Benj. Ober, | 10 00 |
| Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs. | |
| Springfield, Cong. ch. and so. | 2 00 |
| Royalton, Mrs. Wealthy Skinner, wh. with prev. dona. cons. DAVID SKINNER an H. M. | 50 00 |
| Woodstock, Cong. ch. m. c. 19; | 22 00—74 00 |
| M. L. S; | 235 84 |
| A widow lady, by J. D. Vermilye, | 50 00 |
| South Hero and Grand Isle, Cong. chs. | 14 00 |
| Rupert, Cong. ch. and so. | 10 00—74 00 |
| | 309 84 |

MASSACHUSETTS.

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| Barnstable co. Aux. So. W. Crocker, Tr. | |
| South Dennis, Cong. ch. and so. | 29 53 |
| South Wellfleet, do. | 5 02—34 55 |
| Berkshire co. Aux. So. H. G. Davis, Tr. | |
| Great Barrington, Cong. ch. and so. | 43 66 |
| Hinsdale, Cong. ch. and so. | 270 25 |
| Monterey, Rev. W. H. Phelps, | 5 00 |
| Sandisfield, Rev. Aaron Pickett, | 4 00 |
| Sheffield, Cong. ch. and so. | 11 39 |
| South Adams, do. to cons. Rev. JOHN TATLOCK an H. M. | 105 00 |
| Windsor, Cong. ch. and so. | 5 00—444 30 |
| Boston, (Of wh. fr. a lady, 1.15; a friend, 15; J. H. Eays, 3d, [dec'd.], for books and tracts for heathen children, 5.06; "a hard working woman," 5; a friend, 5.) | 193 26 |
| Essex co. | |
| Andover, Chapel ch. bal. 3; a friend, 15; | 18 00 |
| Danvers, A thank-offering, | 9 00 |
| Salena, Tab. ch. m. c. 18.30; Crombie st. ch. m. c. 27.68; a sister, 3.50; | 49 53—76 53 |

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| Essex co. North Aux. So. J. Caldwell, Tr. | |
| Ipswich, A female member of Rev. Mr. Fitz's so. | 10 00 |
| Essex co. South Aux. So. C. M. Richardson, Tr. | |
| Rockport, Missionary sew. so. | 20 00 |
| Salem, South ch. and so. 365,05; m. c. 62,14; less counterfeit dollar, | 446 19—466 19 |
| Franklin co. Aux. So. L. Merriam, Tr. | |
| Bernardston, Cong. ch. and so. | 45 52 |
| Coleraine, Cong. ch. and so. | 8 00 |
| Sunderland, do. | 1 33 |
| West Hawley, do. | 28 75—53 60 |
| Hampshire co. Aux. So. S. E. Bridgman, Tr. | |
| Amherst, L. Hallock, | 2 00 |
| Belchertown, A friend, | 10 00 |
| South Hadley Falls, 1st cong. ch. by Rev. R. Knight, | 16 00—28 00 |
| Middlesex co. | |
| Brighton, 2d cong. ch. 183,25; m. c. 12,03; to cons. Rev. RICHARD GLASSON GREENE and ASA HUNTING H. M. | 193 28 |
| Carlisle, Cong. ch. | 10 01 |
| East Cambridge, Evan. cong. ch. m. c. | 13 00 |
| Frammingham, A few ladies of the cong. ch. | 27 50 |
| Lowell, Appleton st. ch. | 45 03 |
| Southboro', Pilgrim cong. ch. m. c. | 8 00 |
| South Malden, Rev. L. H. Angier, | 7 00 |
| West Cambridge, Ortho. cong. ch. and so. | 312 41 |
| Woburn, V. V. | 5 00—653 30 |
| Norfolk co. | |
| Dorchester, A friend, | 10 00 |
| Roxbury, Vine st. ch. m. c. 31,54; Elliot ch. m. c. 7,93; | 39 47—49 47 |
| Palestine Miss. So. E. Alden, Tr. | |
| Braintree, South cong. ch. and so. | 4 10 |
| North Bridgewater, 1st do. | 21 00 |
| South Weymouth, Union ch. and so. 55,10; Rev. Mr. Terry's ch. and so. 60; ladies for support of Rev. Mr. Lindley's native helper James, 60; | 175 10—200 30 |
| Taunton and vic. | |
| East Mansfield, Rev. D. D. Tappan, | 5 00 |
| Worcester co. Central Asso. W. R. Hooper, Tr. (Of wh. fr. Athol, Evan. ch. m. c. 30; Barre, C. S. Bassett, 10; Northboro', Rev. W. Fay, D. D., 25; Worcester, S. F. I.; Samuel Pierce, 3.) | 459 00 |
| Worcester co. North Aux. So. C. Sanderson, Tr. | |
| South Royalston, Cong. ch. and so. | 14 50 |
| Worcester co. South Conf. of chs. W. C. Capron, Tr. | |
| Upton, 1st cong. ch. and so. | 25 00 |
| Uxbridge, A friend, | 10 00—35 00 |
| | 2,757 80 |
| Chelsea, Broadway ch. and so. m. c. 13,46; Winnisimmet ch. and so. m. c. 25,14; | 38 60 |
| North Chelsea, Trin. cong. ch. m. c. | 4 10 |
| Unknown, | 50 00—22 70 |
| | 2,850 50 |

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| Legacies.—Southwick, Rebecca Bingham, by L. Warriner, | 24 00 |
| | 2,874 50 |

RHODE ISLAND.

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| Kingston, Mrs. William French, | 2 00 |
| Providence, | 10 00—12 00 |

CONNECTICUT.

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| Fairfield co. East Aux. So. | |
| Danbury, Cong. ch. | 67 88 |
| Stratford, do. 78; m. c. 72; to cons. PHEBE BLAKEMAN an H. M.; G. Loomis, 4; | 151 00—221 88 |
| Fairfield co. West Aux. So. C. Marvin, Tr. | |
| South Norwalk, A friend, | 5 00 |
| Hartford co. Aux. So. A. G. Hammond, Tr. | |
| Broad Brook, Cong. ch. and so. | 7 00 |
| Hartford, E. R. Beadle, 10; North ch. a friend, 4; | 14 00 |

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| Suffield, 1st cong. ch. 41,62; m. c. 26,99; | 68 61—89 61 |
| Litchfield co. Aux. So. G. C. Woodruff, Tr. | |
| Torrington, C. N. | 99 |
| Winchester Centre, N. | 3 60—3 90 |
| Middlesex Asso. J. Marvin, Tr. | |
| Hamburg, Cong. ch. m. c. 53; ladies' so. 19,83; | 72 80 |
| New Haven City Aux. So. F. T. Jarman, Agent. | |
| New Haven, Centre ch. m. c. 14,39; Davenport chapel m. c. 7,40; south ch. m. c. 7,18; North ch. m. c. 9,74; Chapel st. ch. 1,65; a friend, 2; E. C. 3; Mrs. Abby Salisbury, 150; | 201 36 |
| New Haven co. East Aux. So. F. T. Jarman, Agent. | |
| Wallingford, Cong. ch. | 50 00 |
| New Haven co. West Conso. A. Townsend, Tr. | |
| Waterbury, A friend, 5; Frank Carter, 50; Ruth W. Carter, 35; | 90 00 |
| New London and vic. and Norwich and vic. | |
| Aux. So. F. A. Perkins and C. Butler, Trs. | 62 34 |
| New London, 2d cong. ch. m. c. | |
| | 776 89 |
| V. | 5 00 |
| | 781 89 |

NEW YORK.

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| Geneva and vic. Aux. So. A. Merrell, Agent. | |
| Benton, Pres. ch. | 21 81 |
| Brickport, Mrs. R. and Miss E. A. Benedict, | 10 00 |
| Geneva, Pres. ch. | 68 75 |
| Penn Yan, do. bal. | 12 43—112 99 |
| New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. fr. E. J. S. 120; A. O. Van Lennep, 30; Samuel C. Hills, [omitted in the Herald for Sept.] 50.) | 218 83 |
| St. Lawrence co. Aux. So. C. T. Hulburd, Tr. | |
| Brasher Falls, Pres. ch. m. c. 3,95; Miss E. A. W. 6; | 9 98 |
| Gouverneur, Miss E. Wright, | 5 00 |
| Hopkinton, Cong. ch. | 7 60 |
| Stockholm, do. | 11 17—33 15 |
| Syracuse and vic. Aux. So. S. Mead, Tr. | |
| Marcellus, Pres. ch. | 36 00 |
| Otisco, Pres. ch. | 23 00 |
| | 59 00 |
| Ded. ex. | 30—56 70 |
| | 453 67 |

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| Adams, Rev. H. L. Stanley to cons. TALCOTT E. WING, of Monroe, Mich., an H. M. | 100 00 |
| Albion, L. B. Rogers, | 5 00 |
| Angelica, V. Thomas, | 9 00 |
| Auburn, 2d pres. ch. | 39 65 |
| Bath, Mrs. Geo. Edwards, 2,50; Rev. C. H. De Long, 50c.; | 3 00 |
| Binghamton, Mrs. Mary Whitting, | 5 00 |
| Bristol, Cong. ch. m. c. | 7 70 |
| Clinton, Rev. Henry Boynton, | 5 00 |
| Columbus, Mrs. F. S. Palmer, | 5 00 |
| East Bloomfield, Josiah Porter, 30; less ex. 25c.; | 49 75 |
| Greenville, | 2 00 |
| Hector, Pres. ch. by J. B. Williams, | 9 50 |
| Hornellsville, Pres. ch. m. c. | 4 00 |
| Ithaca, Pres. ch. by J. B. Williams, | 21 08 |
| New Rochelle, Pres. ch. to cons. Rev. JAMES H. TAYLOR an H. M. | 50 00 |
| Middletown, Cong. ch. Mrs. N. W. Sanford, 50; pres. ch. Mrs. Le- mons, 3; incorrectly ack. in the Herald for Oct. | 15 00 |
| Moira, Cong. ch. | 15 00 |
| Patchogue, Cong. ch. | 39 00 |
| Ridgebury, Pres. ch. | 85 00 |
| Rochester, Plymouth ch. | 3 50 |
| Sayville, Cong. ch. | 8 10 |
| Somers, Two la. for the debt, | 5 00 |
| Spencer, Cong. ch. | 10 00 |
| Watertown, A friend, | 5 00—491 58 |
| Yonkers, do. | |
| | 945 25 |

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| Legacies. —Albany, Anthony Gould, by William Gould, 1,000 00 | |
| East Bloomfield, Silas Eggleston, by Josiah Porter, Ex'r, 192.50; less ex. 96c.; 191 54-1,191 54 | |
| | 2,187 79 |

NEW JERSEY.

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| Chester, 1st cong. ch. 15 00 | |
| Jersey City, W. H. Talcott, to cons. Miss CORNELIA B. TALCOTT and H. M. 100 00 | |
| Newark, High st. pres. ch. 253 98 | |
| Orange, 1st pres. ch. m. c. 12, 41; 2d pres. ch. m. c. 20; 32 41 | |
| Wantage, Pres. ch. bal. 1 00 | |
| West Brookfield, do. 139, 60; m. c. 109, 91; 249 51 | |
| Whippany, Pres. ch. (additional,) 12 00—533 88 | |

PENNSYLVANIA.

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| By Samuel Work, Agent. | |
| Cambridge and Gravel Run, Pres. ch. 10 00 | |
| Carlisle, 75 48 | |
| Erie, 1st pres. ch. 100 00 | |
| Kerre Hill and Cherry Tree chs. 25 00 | |
| Northumberland, 1st pres. ch. 25 00 | |
| Philadelphia, A friend, 10; Man- tua ch. 32, 43; Calvary ch. (of wh. fr. Mrs. W. 50; Dr. C. S. W. 5;) 30; 72 43 | |
| Rogersville, H. Kyle, for missions in India, 2; less ex. 50c.; 1 50—309 41 | |
| Mast Hope, "A crumb for the hun- gry," 5 00 | |
| Sugar Grove, A friend, 1 00—6 00 | |
| | 315 41 |

MARYLAND.

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| Baltimore, James Stuart, 11 00 | |
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OHIO.

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| By G. L. Weed, Tr. | |
| Berlin, Pres. ch. 15 00 | |
| Cincinnati, G. Y. Roots, 50; 2d pres. ch. m. c. 6, 95; 3d do. do. 2; 58 95 | |
| College Hill, Pres. ch. m. c. 4 82 | |
| Columbus, Besj. Talbot, 10; 2d pres. ch. m. c. 5; 15 00 | |
| Dayton, Mrs. Nancy Kennedy, by Joseph Kennedy, 9 70 | |
| Monson, Pres. ch. 6 43 | |
| Walnut Hills, Lane sem. ch. m. c. 5 65—115 55 | |
| Granville, Pres. ch. 10 00 | |
| Greenwich, Friends, 14 00 | |
| Prairie Depot, 1st cong. ch. 5 00 | |
| Talmadge, Benev. asso. 51, 57; Dan- iel Upson, to cons. WILLIAM H. URSON of Akron, O., an H. M. 160; 151 57—180 57 | |
| | 296 12 |

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| Legacies. —Cleveland, John Hubbard, by Mrs. Mary Ann Hubbard, Ex'r, 1,000 00 | |
| | 1,296 12 |

MICHIGAN.

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| Canandaigua, Cong. ch. 2 50 | |
| Hillsdale, Pres. ch. 7 00 | |
| Jackson, 1st cong. ch. (of wh. from a friend to cons. ARTHUR S. CUSH- MAN and H. M. 100;) 134 21 | |
| Morenci, Mrs. Day, 50 | |
| Richland, Samuel Brown, 25 00 | |
| Vermontville, A lady, 25 00—194 94 | |

INDIANA.

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| By G. L. Weed, Agent. | |
| Bloomington, E. B. 10 00 | |
| Danville, Pres. ch. 21 00 | |
| Delphi, A. Jones, 5; less ex. 10c.; 4 50 | |
| Indianapolis, 2d pres. ch. m. c. 20 84—56 74 | |
| Covington, Mrs. Hollister, 1 40 | |
| New Albany, A friend, 1 00—2 00 | |
| | 58 74 |

ILLINOIS.

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| By Rev. C. Clark, Agent. | |
| Ausable Grove, Pres. ch. 13 25 | |
| Cedarville, 5 00 | |
| Chicago, 3d pres. ch. 50 00 | |
| Concord, Cong. ch. (in part) Rev. I. Patch, 10 00 | |
| Dunton, Pres. ch. 16 81 | |
| Fremont, Cong. ch. 8 64 | |
| Granville, Ralph Ware, 10 00 | |
| Lake Forest, Pres. ch. Rev. G. Hickey, 10 00 | |
| Sandwich, Pres. ch. 10 00 | |
| Somonauk, do. 1 00—134 71 | |
| Augusta, Pres. ch. m. c. 5 00 | |
| Chicago, Plymouth ch. 2; 2d pres. ch. H. F. Mather, 100; S. G. T. 10; 112 00 | |
| Elmwood, Cong. ch. 7 00 | |
| Galena, Consolidated 1st pres. ch. 75 00 | |
| Galesburg, 2d pres. ch. 20; (1st ch. of Christ, incorrectly ack. in the Sept. Her. as from Galesburg, 54, 45;) 20 00 | |
| Kankakee city, H. H. Johnson, 10 00 | |
| Kewanee, T. Pierce, 10 00 | |
| Lamaille, Cong. ch. 8 50 | |
| Malden, do. 32 55 | |
| Mendon, do. 15 00 | |
| Princeville, Young people's miss. so. 20 00 | |
| Woodville, N. Cooke, 10 00—325 05 | |
| | 459 76 |

WISCONSIN.

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| By Rev. C. Clark, Agent. | |
| Beloit, A friend, to cons. Rev. J. D. Todd, of Buena Vista, Wis., an H. M. 100; incorrectly ack. in the Her. for Sept. Columbus, Pres. ch. 7 00 | |
| Hartford, Cong. ch. a friend, 10 00—17 00 | |
| Beloit, James Bradley, 2 00 | |
| Leeds, Pres. ch. 2, 30; less ex. 5c.; 2 15 | |
| Lowville, Pres. ch. 2, 65; B. Haswell, 3, 40; less ex. 20c.; 5 85 | |
| River Falls, S. W. Stevens, 2 00—19 00 | |
| | 29 00 |

IOWA.

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| By Rev. C. Clark, Agent. | |
| Burlington, Cong. ch. m. c. by Rev. W. Salter, 10; incor. ack. in the Herald for Sept. 2 30 | |
| Kossuth, Pres. ch. 8 20—10 50 | |
| Lyons, do. 12 00 | |
| Clinton, m. c. by I. G. Irvine, 9 00—22 00 | |
| Des Moines, Central pres. ch. 32 50 | |

MINNESOTA.

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| Faribault, Cong. ch. and so. 35 00 | |
| Zumbrota, Alpheus Hall, 4 00—39 00 | |

NEBRASKA TERRITORY.

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| Omaha city, A friend, 1 00 | |
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**FOREIGN LANDS AND MISSIONARY
STATIONS.**

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| A young man in Canada, 1 00 | |
| Bauft, Scotland, Charles McGregor, 25 00 | |
| Madura, 25 00 | |
| | 51 00 |

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

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|--------------------------|---------|
| MAINE, | \$25 00 |
| NEW HAMPSHIRE, | 76 45 |
| MASSACHUSETTS, | 30 40 |
| NEW YORK, | 13 85 |
| NEW JERSEY, | 72 22 |
| PENNSYLVANIA, | 3 00 |
| INDIANA, | 9 85 |
| | 235 77 |

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| Donations received in September, 8,166 79 | |
| Legacies, 2,751 05 | |

\$10,917 85